The CHRISTIAN CENTURY

Published Weekly

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

Christian Refugees from Germany

By John Haynes Holmes

Why Churches Remain Divided

By Lincoln MacKenzie

Lynching Must Be Stopped!

An Editorial

Chocolate Paradise Lost

By Harold E. Fey

A God-Centered Education

An Editorial

15 Cents a Copy • April 28, 1937 • Four Dollars a Year

APR 24 1937

XUM

In This Issue

HAROLD E. FEY

is American secretary of the Fellowship of Reconciliation, with offices at 2929 Broadway, New York City. Mr. Fey gathered the material for his article at Hershey, which he visited immediately after the outbreak in connection with the recent sit-down strike.

JOHN HAYNES HOLMES

is minister of the Community Church, New York City, and a leader in national liberal causes of many kinds. Dr. Holmes' article should be read in connection with the editorial, "Germany Protests Against Sympathy for Refugees," on page 540.

LINCOLN MACKENZIE

is executive secretary of the Community Church Workers of the United States, with offices at 2 West 46th Street, New York City.

KING D. BEACH

is minister of the First Methodist Episcopal Church, Tacoma, Wash.

BRADFORD YOUNG

becomes with this issue staff correspondent of The Christian Century in New York City, and will contribute a weekly news report from the metropolis. Mr. Young is assistant rector of the Church of the Holy Trinity, Brooklyn, and may be reached at the office of the church, 157 Montague Street. Widely known among the younger clergy of the Episcopal Church, Mr. Young has played a leading part in progressive social and political, as well as church, enterprises.

Coming

Prof. J. McBride Dabbs, of Coker College, whose article, "Give Sorrow Words," in The Christian Century for February 24, will be remembered, turns to a new field, "Behind the Sit-down Strike." . . . Georgia Harkness, whose selection as head of the department of religion at Mount Holyoke College has just been announced, writes on "The Discovery of God."

The CHRISTIAN CENTURY

April 28, 1937

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Staff Correspondents

EDWARD SHILLITO (London)
MARCUS A. SPENCER (Glasgow)
STANLEY A. HUNTER (San Francisco)
T. T. BRUMBAUGH (Tokyo)
R. H. MARKHAM (Vienna)
FRANK RAWLINSON (Shanghia)
RAY FREEMAN JENNEY (Syracuse)
E. A. FRIDELL (Seattle)
ROY L. SMITH (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
ERNEST THOMAS (Toronto)
CHARLES T. HOLMAN (Chicago)
JOSEPH MARTIN DAWSON (Waco)
CLARENCE A. NEFF (Mexico)
E. GUERON (Istanbul)
VERE V. LOPER (Denver)
ADIEL J. MONCRIEF, JR. (Tampa)
EDGAR DEWITT JONES (Detroit)
E. TALLMADGE ROOT (Boston)
T. MARKHAM TALMAGE (Honolulu)
W. S. ABERNETHY (Washington)
E. W. STODGHILL (Minneapolis)
P. OOMMAN PHILIP (Nagpur)
C. D. BRODHEAD (Philadelphia)
BRADFORD YOUNG (New York)
JOHN CLARENCE PETRIE (Memphis)
E. K. HIGDON (Manila)
E. G. HOMRIGHAUSEN (Indianapolis)
EDWARD MOWBRAY TATE (Bangkok)
EDWIN A. BROWN (Milwaukee)
J. D. MONTGOMERY (Buenos Aires)
JOSEPH C. CLEVELAND (Kansas City)
JOHN S. CHADWICK (Birmingham)
ALLEN CABANISS (Hazelhurst, Miss.)
J. H. MARION, JR. (Rockhill, S. C.)
J. MAURICE TRIMMER (Roanoke)
WARREN C. TAYLOR (Des Moines)
CLARENCE HALLIDAY (Saskatoon)
H. A. MCLEOD (Edmonton)
ERNEST M. HOWSE (Winnipeg)
O. M. WALTON (Cleveland)
WM. H. HUDNUT, JR. (Cincinnati)
G. P. MCLEOD (Vancouver)
GEORGE L. CUTTON (Albany)
BEN MORRIS RIDPATH (St. Louis)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted 1937 in the United States. All rights reserved.
Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

Contents

Editorial
- Editorial Paragraphs 539
- A God-Centered Education 542
- Lynching Must Be Stopped! 544

Quintus Quiz: We and Them 546

Contributed Articles
- Chocolate Paradise Lost, by Harold E. Fey 547
- Christian Refugees from Germany, by John Haynes Holmes 550
- Why Churches Remain Divided, by Lincoln MacKenzie 552
- What the Newspapers Did Not Tell, by King D. Beach 553

Books
- The Economic Ethics of John Wesley, by Kathleen Walker MacArthur 554
- Books in Brief 555
- Books Received 555

Correspondence 556

The Question Box 557

News of the Christian World
- Correspondence from New York 558
- Correspondence from the Near East 558
- Religious Education Association Convention 559
- Correspondence from New England 560
- Correspondence from England 560
- Correspondence from Cincinnati 562
- Correspondence from Toronto 563
- Correspondence from Chicago 565

The New Films 566

Calendar of Coming Events

Apr. 26-28. United Christian Advance, Council of Churches, Kansas City, Mo.
Apr. 26-29. State Congregational Conference, Lawrence, Kan.
Apr. 27, 28. Central District Meeting, Northern Baptist women, Third Baptist Church, St. Louis, Mo.
Apr. 27-29. Rocky Mountain District Meeting, Northern Baptist women, Denver, Col.
Apr. 27-29. Atlantic District Meeting, Northern Baptist women, Washington, D. C.
Apr. 27-29. Christian Retreat for Ministers, Winter Haven, Fla.
Apr. 28, 29. Methodist Episcopal St. Louis District Conference, Webster Hills Church, Webster Grove, Mo.
Apr. 28-May 2. Evangelical Annual Conference, Elkhart, Ind.
Apr. 28. New Hampshire Conference, Methodist Episcopal Church, Haverhill, N. H.
Apr. 28-May 2. Baptist State Convention, Tucson, Ariz.
Apr. 29. Northern New York Conference, Methodist Episcopal Church, Malone, N. Y.
May 2. Chicago Sunday Evening Club, Dr. Daniel A. Poling, speaker.
May 3. Conference on Trends Toward Fascism in Religion, Graham Taylor Hall, Chicago Theological Seminary.
May 3-5. Interdenominational Missionary Institute, Third Christian Church, Indianapolis, Ind.
May 4, 5. Annual meeting Columbia Baptist Association, Washington, D. C.
May 4-6. Northwestern District Meeting, Northern Baptist women, Duluth, Minn.
May 4-6. Southern California Baptist State Convention, First Baptist Church, Pasadena, Calif.
May 4-6. Montana Baptist State Convention, Hardin, Mont.
May 4-6. Oregon Baptist State Convention, First Baptist Church, Medford, Ore.
May 5. Church Federation meetings, Broadway Methodist Episcopal Church, Indianapolis, Ind.
May 5, 6. New England District Meeting, Northern Baptist women, First Baptist Church, Boston.
May 5-7. East Central District Meeting, Northern Baptist women, Dayton, O.
May 10-12. Baptist State Convention, Burlington, Vt.
May 11. United Brethren General Conference, Chambersburg, Pa.
May 11. Congregational-Christian Indiana Conference, Terre Haute, Ind.
May 11, 12. New York District Meeting, Northern Baptist women, Hanson Place Baptist Church, Brooklyn, N. Y.
May 11, 12. Baptist State Convention, First Baptist Church, Providence, R. I.
May 13-17. Southern Baptist Convention, New Orleans, La.
May 20-24. Presbyterian General Assembly, Montreat, N. C.
May 20-25. Northern Baptist Convention, Philadelphia, Pa.
May 23-29. National Conference of Social Work, Indianapolis, Ind.
May 23-29. American Unitarian Association Anniversary, Boston, Mass.
May 27. Presbyterian General Assembly, Columbus, O.
June 2. Baltimore Conference, Methodist Episcopal Church, Baltimore, Md.
July 12-26. Universal Council on Life and Work, Oxford, England.
Aug. 3-18. World Conference on Faith and Order, Edinburgh, Scotland.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LIV CHICAGO, APRIL 28, 1937 NUMBER 17

EDITORIAL

MORE than a month has elapsed since neutrality bills passed each house of Congress. The Pittman bill, passed by the Senate, provides for a mandatory neutrality policy, including a cash-and-carry provision for control of trade with all belligerents in time of war. The McReynolds bill, passed by the House of Representatives, embodies essentially the same provisions for action, but would come into effect only at the discretion of the President and against only such belligerents as he might designate. Technically, the two bills have been in conference ever since their passage. A month ago the press was prophesying that an agreement would speedily be reached and a compromise measure presented to the two branches for final enactment. Today, with the expiration of present neutrality legislation only two days away, the whole subject is shrouded in mystery and silence. What has become of the neutrality bills? With every day that is lost between now and the arrival of the May 1 deadline the chances grow that an effort will be made to jam through Congress a last minute compromise bill which can be given no honest consideration but will be rushed to a vote amid the stampede of a synthetically contrived crisis. That is precisely the sort of thing which the nation must guard against. Even at the risk of being without neutrality safeguards for a few days, members of Congress should insist that the permanent neutrality legislation to be reported by the conference committee shall be given the deliberate consideration which its importance demands.

Where Is the New Neutrality Bill?

Unitarians Raise Heresy Alarm

FOR the first time in living memory the Unitarians face a contest for the presidency of the American Unitarian Association. In January the board of directors of the association nominated Dr. Frederick M. Eliot, of the Unitarian Church of St. Paul, Minnesota, for the four-year term which is to begin with the annual meeting next month. In the past, such a nomination has been equivalent to election. But last month the association's present administrative vice-president, Dr. Charles R. Joy of Boston, was nominated by petition, and at once opened a vigorous campaign. The outside world, astonished at the commotion within this ordinarily peaceful denomination, at first inclined to attribute the contest to differences arising over the report of the appraisal commission which last year proposed a general and drastic overhauling of denominational machinery. Dr. Eliot had been chairman of that commission and is secretary of the continuing committee which has been charged with responsibility to put the appraisers' recommendations into effect. Dr. Joy represented the central administration which, at least by implication, had been criticized. But as Dr. Joy has pushed his canvass he has denied that it is a matter of church organization which is at stake and has declared that he has entered the lists because Dr. Eliot is tainted with humanist heresy; the independent candidacy, Dr. Joy insists, represents an uprising to keep Unitarians safe for theism! Thus the church world contemplates the diverting spectacle of the Unitarians dividing over theological alignments, while a church which has proclaimed the preservation of complete theological freedom as its foundation is exhorted from denominational headquarters to keep heresy out of office!

Playing With Fire At Washington

STEADILY the Sheppard-Hill conscription bill (S. 25; H.R. 1954) is moving toward enactment by Congress, and as yet the nation has given no sign of awakening to its peril. Perhaps this is because of the impressive backing which the bill has commanded and the misleading slogans under which it is being sold to the public. Since it is sponsored by the chairmen of the military affairs committees of both Senate and House the bill is recognized as an administration measure. It is understood to be equally satisfactory to the war department. The American Legion is behind it. Numbers of civic bodies in which legion influence is strong have petitioned Congress to pass it. The National Education Association is declared to favor it, although that claim is disputed. Certain church bodies have passed resolutions in its support. It is not yet established, to be sure,

what the precise form of the bill will be when it comes up for adoption. Amendments have been made in the original provisions as it passed through committee in the two branches of Congress. Other amendments may be written in during debate on the floor. But the main purpose of the bill is clear and will not be changed, and it is this main purpose which constitutes its chief danger. Under the bogus slogan of providing for a mobilization of the entire national power on a basis which will "take the profits out of war," this bill will actually set up a wartime dictatorship which will destroy the last vestige of democracy inside the United States. A year ago Irenée du Pont told the Nye committee that "an absolute monarch is needed in wartime." The Sheppard-Hill bill will make the President just that. Its provisions for limiting war profits are a joke; as Alfred Schmalz showed in his article, "You Can't Kill War Profits," in The Christian Century for March 24, that part of the bill is a piece of legislative buncombe. But there is no deception about the part of the bill which would give the President power, on the day war is declared and without approval of Congress, to mobilize an army of any size for service overseas, to set up a national industrial dictatorship, to destroy the organized labor movement, to conscript man-power for factories as well as for the army, to censor and control the press, and to stifle all opposition. Neither Hitler nor Stalin has the power which the Sheppard-Hill bill would confer on the President.

Gandhi Seeks Peace In India

AFTER two weeks of anxiety, Gandhi has made the first move to resolve the constitutional deadlock in India. He proposes that an arbitration tribunal of three judges be selected to pass on the question as to whether provincial governors can find a legal method of giving the Congress party the assurances it demands before it will form governments in the six provinces which it swept in the recent election. One of the judges would be chosen by the British, one by the Congress party, and the third by agreement between the two thus chosen. Our readers will remember that the parliamentary crisis is a result of the refusal of the Congress [nationalist] party to take office until given guarantees as to the manner in which the British provincial governors would exercise their "reserved powers." The new constitution for India ostensibly sets up responsible parliamentary government after the British model in the eleven provinces. To persuade English tories, however, that the empire has not lost all control, certain powers are "reserved" to the governors which make it possible for them at critical moments to step in and veto the acts of the presumably responsible provincial cabinets and their legislative majorities. After winning majorities over their combined opponents in six provinces in the first elections under the new constitution, the Congress party refused to go ahead and work the parliamentary system without assurance that it would not be checkmated by the governors using their reserved powers. When this decision was first announced even liberal British opinion, in its initial disappointment, showed an inclination to throw up its hands. "The only real alternative to acceptance of office," wrote the Marquess of Lothian, for instance, "is a reversion to civil disobedience, and that course leads once more to repression of violence and revolution." Gandhi's suggestion for an arbitral tribunal, however, proves that the alternatives are by no means as harsh as Lord Lothian declared. No response has as yet come to Gandhi's offer from the British. But there is every reason to hope that a response will come, and that it will be friendly. After all, in view of the problems which the empire confronts in the seas which border India east and west, it is Britain which can least afford to permit any reversion to "violence and revolution" within India.

Ball Foundation Takes Title To Van Sweringen Empire

THE SAGA of the "Van Sweringen railroad empire" gains another canto by Mr. George A. Ball's donation of his Midamerica corporation common stock—something over ten million dollars' worth—to a religious, charitable and educational foundation of which he and his wife and daughter are three of the four incorporators. This is a gift horse whose dentition will demand considerable scrutiny before the case is closed. Midamerica is the top holding company of a corporate pyramid of intricate architecture which controls the three-billion-dollar aggregate of what were once the Van Sweringen properties. The circumstances under which Mr. Ball, fruit jar manufacturer of Muncie, Indiana, gained possession of this stock have already been commented on in these pages (December 23, 1936). Senator Wheeler's interstate commerce committee brought to light interesting facts in regard to the bizarre design of this financial structure. It is to be expected that the senator will again turn his attention to it in the light of this latest development. The foundation will probably sell the stock. If it does, comments the *Cleveland Plain Dealer,* "the foundation will realize tax free the huge profits, of which Ball would have had to turn over more than 50 per cent to the federal government had he sold the Midamerica stock himself." And if it does not sell the stock, then we have the remarkable spectacle of a religious, charitable and educational foundation in titular control of a vast collection of industrial enterprises, including 23,000 miles of railroads and 200 corporations, the ownership of which the ingenious Van Sweringen brothers bought for a song—and whistled the tune themselves. But the foundation will scarcely take over the property without a legal fight, for the receiver for the Van Sweringen estate has an interest based on a ten-year option to repurchase.

Germany Protests Against Sympathy for Refugees

TO BE a Christian of independent and sensitive conscience is a serious offense against the nazi state; for such a Christian to seek refuge by escape to another land is an aggravation of his crime; but for charitably disposed outsiders to assist such a refugee after he has escaped, or to relieve his distress, seems to be the worst of all. Accordingly, the officially controlled press of Germany is raging against Dr. Harry Emerson Fosdick for the part that he is taking in raising funds for the assistance of Christian refugees, and the German government is expected to protest

to Washington. The specific offense was the showing, at Riverside Church, of a film entitled "Modern German Christian Martyrs," which consists largely of a picture-and-speech representation of Dr. Fosdick delivering an address on behalf of the fund that is being raised to aid those refugees. The fantastic idea seems to be entertained that the United States is the kind of country in which the power of censorship can be invoked to forbid any expression of opinion that is odious to our government or to any other government with which ours has diplomatic relations. If it were, there would indeed be little reason why Americans should expend their sympathy upon the victims of German dictatorship; they might better mourn for their own lost liberties and try to regain them. Let us get this matter straight. The American government is on terms of amity with the German government, as it ought to be. No good American would have it otherwise. But the vast majority of the American people hold the principles and practices of the German government in utter aversion. Because they love liberty, they hate what it stands for and sympathize with its victims. Because they enjoy liberty they will express their sentiments as they please and help both Christian and Jewish refugees as they will. The address of the American Christian Committee for German Refugees is 287 Fourth Avenue, New York. The call is for $400,000. The film will be widely shown under church sponsorship.

How to Make Communists In America

THE POPE'S campaign against communism is beginning to bear fruit. One of the first to ripen into legislation is the padlock law recently adopted in the province of Quebec under the urging of the provincial premier. Any building used for a communist or bolshevist meeting can be padlocked by the direct action of the attorney general. A further paragraph in the law forbids the publication of any printed or written matter tending to propagate communism. To the suggestion that, since communism is a word often loosely used, it might be well to define it in the law, the reply was that since communism is "a thousand-faced movement, different in Russia to what it is in Spain or in Mexico, . . . a subtle error," it was better not to define it. The legislative leader said: "We have an element which is socially revolutionary and which this bill aims to reach." Another member wanted to define communists to include all "those whose actions sap the foundations of the things dear to the province." Another proposed to include as communists "those who vilify public men," since "the first necessity for public order is that those who administer public affairs be respected." The extent to which this blanket legislation opens the way for the repression of all opinion that is unacceptable to the government, can scarcely be exaggerated. So far as indicated by reports in the Quebec press, the only authorities quoted were the pope and Cardinal Villeneuve. The measure was introduced within a week after the appearance of the pope's encyclical. But we are getting some fruit in the United States also. At a great mass meeting at the Hippodrome, in New York, under the auspices of the American Association Against Communism and the International Truth Society (both Roman Catholic organizations), Borough President George U. Harvey evoked great applause by stating that if he controlled the police he would "rid the city of communists in two weeks with the aid of a liberal supply of rubber hose." Father Curran, the founder of both organizations, had a still brighter idea. He would beat the communists by peaceful measures if possible but—"if they want it the way it is in Spain, we'll let them have it." And they say that fascism is not a real danger!

British Hesitate to Assert Naval Rights in Spain

VICTORIES for loyalists and insurgents in Spain during the past week have been fairly balanced, but tipping slightly in favor of the loyalists. Attention outside of Spain has been centered rather upon the anticipated British naval demonstration to break the rebel blockade of Bilbao than upon the struggles of the combatants in the field, though these have been fierce and bloody. While Great Britain is reluctant to abandon the principle of protecting British shipping on any part of the high seas, including British food ships that are trying to deliver supplies to the beleaguered port of Bilbao, it is still more reluctant to take an action which, though justifiable under international law, might very easily precipitate the international crisis that everybody has been trying to avert. For British warships to convoy merchant vessels to the three-mile line and leave them to make the dash from that point to the harbor would be a legally justifiable, but a dangerous, policy. Prime Minister Baldwin and Foreign Minister Eden are courageous enough to be less afraid of being called timid than of taking a step which would probably lead to an open clash not only with Franco's navy but with his Italian and German supporters. Moreover, Mr. Eden has indicated that the risk seems to him the less worth taking because, no matter what any outside parties may do, the Spanish struggle is certain to be one of long duration. Chiefly as the result of Great Britain's restraint, the tension among the powers has noticeably relaxed, to the point where the joint naval control was scheduled to begin April 19 and Mussolini expressed his willingness to discuss the withdrawal of the so-called "volunteers" who are now in Spain. Perhaps a general agreement with Mr. Eden's opinion that in any case Spain will have to settle its own affairs by a long period of tension and contention would do more than anything else to induce the foreign sympathizers with both parties to get out of the fray and stay out.

Trotsky Commission Has Done Its Work

NO ONE can doubt the sincerity and good faith of the unofficial commission, headed by Professor John Dewey, which is holding court in Mexico to enable Trotsky to give his defense to the world, but it has become impossible to believe that any useful result will issue from the further continuance of its sessions. The resignation of Mr. Carlton Beals from the subcommittee which has been conducting the preliminary hearings grew out of conditions that must almost inevitably arise when a case involving such controversial issues is under investigation by a tribunal whose proceedings are not limited by the rules of

evidence that prevail in a court. Mr. Beals was criticized by the subcommission, and still more strongly by the defendant, for asking Trotsky whether he had not sent Borodin to foment revolution in Mexico. This question, it was charged, had nothing to do with the trial. But it could scarcely have been less relevant than Trotsky's extended political harangue a day or two earlier on the future of capitalism and communism in western Europe, the chances of proletarian revolution in France and Germany, the probability of a world revolution in connection with any future general war, and the urgent need for a new revolution in Russia to oust Stalin from control. Since Trotsky was condemned unheard at Moscow, it seems fair enough to give him a hearing. But when his day in court becomes a field day for the exploitation of all his ideas about the past, present and future of the social order, it may be very interesting but it is not a trial, or even an investigation. So long as he stuck to the evidence and the alibis tending to disprove the specific charge that he had plotted with certain people at certain times and places, he made a good impression. But since his data on those points have been published and the public is as well prepared to form its own judgment as it will ever be, a motion to adjourn is now in order.

A God-Centered Education

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial, "President Hutchins' Mistake," in the issue of April 14, with consuming interest. I think I followed you until I came upon the final paragraph. Then I got lost. Perhaps you will, after the reverberations are past the peak, give us another shot and elaborate the implications of this paragraph. The subject is of such importance that it would be too bad to have even slow minds like mine fail to comprehend the real issues.

You have done a significant service in making clear to the public just what President Hutchins is driving at. Now I am eager to understand your alternative.

Pittsford, N. Y. ORLO J. PRICE.

A SURVEY of the educational situation in the United States reveals the cultural scene as divided into two areas, unequal in extent. One is the wide area of thoroughgoing secularism, represented by comprehensive public education, extending from the kindergarten all the way up through the universities. The other is the less extensive but formidable area of Roman Catholicism, represented by the parochial school, which extends generally from kindergarten through the high school, with colleges and universities proportionate, in general, to the Catholic population. Besides these, there is no other important culture-producing system of formal education in this country.

Protestantism, the predominant religious group, is near the zero point as a culture-producing influence. Its colleges, founded and long administered as denominational institutions, now conceive themselves as secular institutions, supported by their alumni and by the public of the contiguous region or city in which they are located. All illusion as to their possessing any special religious character has vanished. Protestantism has completely surrendered its earlier sense of responsibility for higher education.

As for elementary and secondary education, Protestantism abandoned those fields long ago to the public school. The children of the twenty-five million Protestant families in the United States receive no formal education except one from which all elements of religion have by political necessity been expunged. In consenting to a comprehensive educational system controlled by the secular community, the Protestant churches were persuaded by the plausible but erroneous doctrine that a government of the people by the people can hope to survive only if it assumes responsibility for the education of all its citizens. Democracy and public education seemed indissoluble.

The idea that such a system lacked the essential rootage which is requisite to the maintenance of democracy, namely, Christian faith, was not recognized. This was due to several reasons. Up to about fifty years ago the churches maintained an informal but close relationship with the educational process, and influenced it directly, as well as indirectly through public opinion. With the enormous increase in immigration from Catholic countries which set in in the eighteen eighties, and the increase of the Jewish population, this Protestant influence upon general education had to be withdrawn, at first in the cities, and now practically everywhere. Moreover, the earlier subject matter of education was more or less intrinsically religious, and in addition there was always the unconstrained religious influence of the Protestant teacher. Still further, Protestantism in America has never held a high conception of education as a means of propagating *itself*. It has fostered education as a means of propagating democracy, but for religion it has trusted more to preaching. Certain cultural values of religion, it was assumed, would be communicated as a by-product of public school education, and as a direct result of Christian nurture in the family. Besides, children and youth could not help gathering some crumbs of knowledge from the table spread for their elders at the preaching services. The Sunday School was not popularized until a later period.

With the suppression of all explicit Protestant influence upon the public school, with the complete transformation of subject-matter by the introduction of science and a child-centered pedagogy, and with the well-nigh total disintegration of religious instruction in the home, Protestantism is now at the point of discovering that its youth are adrift on the sea of secularism. There is nothing left as a direct method of communicating the values of Christian faith except the Sunday School.

It will not be profitable to make a detailed examination of the Sunday School in this connection. It can be estimated by its fruits and by its obvious limitations. No one will claim that its fruits are satisfactory. The Sunday School is little more than a gesture, a futile tribute to a kind of ghostly ideal which still haunts the church's conscience. To say this is no reflection upon the faithful teachers and officers who serve the Sunday School. What could they be expected to do within the limitations of a half-hour per week of casual instruction, under conditions without discipline or dignity? Such a system cannot be expected to produce churchmen and churchwomen, and no one should be surprised that the recruiting of church members from the church's own sons and daughters has to be accomplished by artificial methods of evangelism and the appeal to secondary motives.

XUM

Whether the reader agrees with the foregoing analysis or not, is not important. Upon the gross fact there will be no disagreement. Protestantism has no adequate medium of communicating to its own children its concepts and convictions about God, its sense of the values of its own spiritual experience, its outlook upon both time and eternity, its sacred lore, its reverence for the Christian institutions and liturgies, and its appreciation of the poetry and art of the Christian faith. Its failure to transmit the elements and the spirit of the Christian culture has resulted in the emergence of a Protestant generation which may be Christian in its sociabilities and affinities, but is pagan in the furniture of its mind. Upon its Christian motivation in a crisis of civilization neither church nor state may safely count.

With the map of our American cultural scene (indicated in the opening paragraph of this editorial) spread out before us, it would appear that the soul of America is on the way to secularism with only the Roman Catholic Church offering effective competition with secular education. Surely no one who reads these words still cherishes the illusion that the preaching and evangelistic function of Protestantism can effectively compete with the educational process as represented either in the public or the Catholic schools. A church that lives by evangelism is a weak church; it lives from hand to mouth; it lacks cultural solidarity; its evangelism itself implies its incomplete orientation. This is no discredit to evangelism, which is the scouting and recruiting function of the Christian church. But the real potency of Christianity is measured by and demonstrated in its educational function. Education is the church's way of consolidating its evangelistic achievements.

But education is not merely a conserving function; it is inherently expansive, if not by regeneration, then obviously by generation. The parochial school of the Roman Catholic Church holds, in principle, the future of America in its grasp, unless Protestantism awakens to a revolutionary sense of its educational responsibility. We say "in principle," because even with Protestantism asleep, it is by no means sure that Catholicism can wage a successful contest with our sophisticated secularism. The ancient church suffers under the handicaps of authoritarianism and superstition and fixed dogmas, and a bad history in the countries where it has had the unchallenged right of way for centuries. American culture would probably, in our opinion, stay secular rather than go Roman Catholic. But neither of these eventualities can be contemplated by Protestants without profound concern!

It is this concern which lay in the background of our editorial on President Hutchins' book, *The Higher Learning in America*. The request of Dr. Price and many others for an elaboration of the final paragraph of that editorial is a reasonable one. Readers will recall that we described three possible types of education in modern culture: child-centered, doctrine-centered, and God-centered. Our present system is child-centered, proving itself a disintegrative force in a culture that is disintegrating. Mr. Hutchins' doctrine-centered system is already in existence and is menacing civilization. There is no salvation for modern civilization, it was affirmed, except by organizing education around the supreme reality of religious faith, which is God.

By education we mean education. We do not mean newspapers and movies. Nor do we mean Sunday Schools. We mean that formative, molding, orienting process which society in general, or any portion of society, deliberately sets up and sustains for the purpose of communicating to its youth the precious values of its cultural heritage. "Upon education," says Mr. Hutchins, "our country must pin its hopes of true progress, which involves scientific and technological advance, but under the direction of reason; of true prosperity, which includes external goods, but does not overlook those of the soul; and of true liberty, which can exist only in a society, and in a society rationally ordered."

As the center of an educational system competent to attain such high goals Mr. Hutchins offers certain "first principles of reason" which were once for all wrought out in classic Greece and the Middle Ages. Our editorial rejected such a metaphysicocentric system, but we refused to take Mr. Hutchins literally and dismiss his book with scorn. We held that his deeper purpose is not to be measured by his own statement of it. We therefore hailed his book not only for its author's devastating exposé of the prevailing system, but for his recognition that true education must deal with something *given*, some body of inescapable, stubborn, historical reality, which education must make available to each new generation. We regretted that Mr. Hutchins chose to put metaphysics at the center instead of theology, though he contemplated the latter, and seemed reluctant to turn away from it.

We must now state more clearly the ground of our regret. Mr. Hutchins' entire thought was preoccupied with the system of *public* education. Had he chosen theology, his thought would have been turned from state or public education to the educational responsibility of the Christian church, because it was obvious to him that theology could not be made the basis of *public* education. He keenly felt that the ends which his system must achieve (as quoted two paragraphs above) required theology. But "if we cannot appeal to theology, we must turn to metaphysics," he concluded. The full depth of our regret was expressed in our analysis which showed that all the difficulties inherent in a theocentric system of public education obtained in a metaphysicocentric system of public education. Enormous perils also lurked in it. It is not enough to admit that the state (or the secular community) cannot under American conditions provide an education that deals with the "goods . . . of the soul." We must go on to say that under no conditions should a Christian population allow the state to do so. Whatever "educational" function the state may undertake, the Christian church must resist any and every attempt by the state to mold the souls of its citizens at the depths where education touches them. The state must not be allowed to put either God or metaphysical first principles at the center of its educational system—not because God does not belong there, but because no state can be trusted to administer that kind of educational system. That way lies either the fascist or the communist abyss. It spells the end of democracy.

Had Mr. Hutchins clung to his major insight that a theocentric system alone is able to achieve the true ends of education, a greater question than any which he confronted in his book would inevitably have arisen before him. That question is: What is the true *organ* of education? The logic is simple and inescapable: If theology is the true center of education, and if it is impossible for the state to organize public education on this basis, then it

is plainly impossible for the state to furnish the kind of education which will yield the results which Mr. Hutchins himself demands. Had he followed his more promising clue (theology), it would have led him to a different ground for dissatisfaction with the prevailing system. He would have seen that something else is required beyond a criticism of the content or method of public education. He would have seen that it is impossible for any *public* system to provide the kind of education which democracy and civilization require. His book, then, would have been a challenge, not to scientists and pedagogues, but to the Christian church to accept its unique responsibility for the education of its own youth as the price, however great it may prove to be, of the survival of democratic institutions and the sound progress of human culture.

In America, the supremely precious "goods . . . of the soul" are carried by the Christian tradition. Their preciousness is not merely a personal possession of individuals, but the supreme public treasure of Western civilization. Christianity is itself a culture, a body of human values, organized in the forms of a universal collectivity named the Christian church. This distinct body of culture emerged historically and has developed historically. It is now at a stage where it appears to be decadent. Its decadence, we affirm, is explained chiefly by its surrender to the secular state of its most potent organ of self-propagation, namely, education. Protestant Christianity in America has allowed itself to be robbed of its only effective implementation. Therefore not only is Protestantism decadent, but American culture, which looks to Protestantism preeminently, is disintegrating. The centrifugal forces in society outpull the centripetal forces.

This problem Mr. Hutchins bravely faces. It is asking too much that a pioneer statement like his shall offer an invulnerable substitute for what we now have. He should be hailed for having the courage to offer any substitute at all. Yet his blueprint of an educational system offers a principle of division of labor which is essentially sound and illuminating. He proposes to divorce education proper from vocationalism and technical scientific research. If now it is impossible for the state to make itself the organ of education proper, does not his division of the field suggest the area which the Christian church must enter and there carry on a God-centered education? To the state, or to other secular organs, can then be left those functions which have to do with vocation and with technical research.

Protestant mentality will have great difficulty in coming to terms with this problem. For generations our thoughts upon education have been cast in a political framework. Moreover, our sectarian mentality incapacitates us from even envisaging so high a responsibility. And our long tension with Roman Catholic parochial schools, accompanied by resentment at that church's unwillingness to turn over to the state the education of its children, has hardened our inertia, as it has kept soft and blind our sentimentalism about democracy being responsible for the education of its own citizens.

But a new day is upon us, demanding new concepts. Democracy and the Christian church stand together at a crisis involving equally the fate of both. Three forces are bidding for the soul of America. They are Secularism, Roman Catholicism, and Protestantism. Unless Protestantism can quicken its pace, unite its forces and resources, and implement its organic witness with an adequate educational churchmanship, it would seem certain that destiny has already chosen to abide with one of the other two.

Lynching Must Be Stopped!

AFTER a day of bitter debate the House of Representatives last week approved by a vote of 277 to 119 the Gavagan bill designed to make lynching a federal offense, and the fight to give the nation as a whole power to deal with what is a national evil and a national disgrace moved another step toward its goal. The vote in the House divided almost strictly along sectional lines, with only five Republicans and seven western and northern Democrats joining the southern Democrats in opposition to the bill. Congressman Maverick of Texas was the sole representative of a southern state to stand with the majority. The bill now goes to the Senate where, it is generally acknowledged, it will have rougher sledding and less chance of ultimate approval.

The effort to bring lynching within the jurisdiction of the federal courts is not of recent origin. For a long time this method has been urged almost unanimously by students of the crime as the most practicable way effectively to curb and eventually to eliminate this persistent evil. For a number of years the passage of some kind of federal anti-lynching bill has been the immediate objective of organized opposition to lynching. In 1933 Senators Costigan and Wagner introduced into the Senate a bill providing for the punishment of a sheriff or other officer who permits an arrested person to be seized by a mob or who conspires with the mob, for federal action against lynchers themselves where the state authorities refuse or neglect to investigate and prosecute, and for a fine against the county in which a lynching occurs. This measure was approved by the judiciary committee of the Senate, to which it was referred, but its enemies in the Senate succeeded in preventing its reaching the floor.

Earlier still, in 1922, the Dyer anti-lynching bill was actually passed by the House (it is interesting to note that it was passed over the opposition of precisely the same number of votes as the present bill), but it was defeated in the Senate by a long filibuster led by senators from several southern states. It requires no clairvoyance to predict that only the vigorous expression of a determined public demand for this legislation can save the Gavagan bill, whose provisions are essentially those of the Costigan-Wagner bill, from the same fate.

Opponents of a federal anti-lynching law, whether in 1922, 1934 or 1937, usually base their case upon two claims. One is that the proposed legislation is an unconstitutional invasion of the rights of the states. We shall refer later to this matter of constitutionality, but at the moment it is enough to point out that such consistent supporters of the New Deal as southern congressmen and senators have been are hardly in a position to raise this issue of the inviolability of states' rights with much hope of being taken seriously. The other claim is that the states are handling the lynching problem satisfactorily—or at least as satisfactorily as the federal government could. This

contention there may be value in examining more carefully.

If those who make this claim mean merely that in the course of the last fifty years there has been a marked decrease, due to any number of social causes, in the number of lynchings, they are undoubtedly right. If, however, what is meant is that lynching is generally regarded by state authorities as a serious crime, to be prevented when threatened by every resource at their command and to be punished severely when it does occur, neither statistics nor the concrete facts in dozens of cases that come to mind provide the slightest basis for the claim. Of the approximately 3800 lynchings estimated to have occurred since 1889—no one doubts that there were actually many more —there have been convictions in only twelve cases, and in those cases the penalty was for the most part nominal and even so was often commuted.

The number of cases where indictments have been secured is perhaps slightly larger, but it is only rarely that even a gesture has been made toward the apprehension and prosecution of the perpetrators of this crime. Case after case can be cited where disinterested persons or groups have placed in the hands of state officials enough evidence to put conviction beyond doubt in any ordinary circumstances, and prosecuting attorneys and locally elected judges have refused even to order arrests.

The best known recent instance of this kind was in connection with the lynching of George Armwood at Princess Anne, Maryland, in 1933. The unusually conscientious and aggressive attorney general of that state, William Preston Lane, Jr., secured eyewitness identifications of nine participants, but the grand jury apparently took no cognizance of the crime whatever. Mr. Lane made a full report of his investigation before the Senate committee which was considering the Costigan-Wagner bill. In so doing he revealed this anomalous situation: a high official of a state accusing nine men of murder, naming them in a public hearing of the United States Senate, reading the damning evidence against each into the records of Congress—yet neither he nor anyone else being able to touch them because those who had jurisdiction had refused to proceed!

The same kind of paralysis of the state's machinery of prosecution may be observed just now in Mississippi, where two men were taken from the custody of officers by a mob several days ago and slowly burned to death with blow torches. Hideous as was the crime, no one expects more than a *pro forma* investigation.

Although it would be folly to expect any law to cure completely and at once such a long standing social evil, there is every reason to believe that federal action would be more effective than action by states has been. Federal judges and prosecutors are not elected locally and are less responsive to local opinion. In the federal court, the lyncher could be indicted and tried in a community some distance removed from his own, where sympathy for him if not for his crime is likely to defeat the ends of justice. The conviction in a federal court of Paul D. Preacher, of Arkansas, several months ago on the charge of holding slaves, is an indication of what might be hoped for if this crime were placed in the category of federal offenses.

Besides, it cannot be said too often that not many convictions would be needed to put a stop to lynching. William Allen White wrote recently: "One or two federal convictions will do more to stop lynching than all the resolutions passed by all the good will societies, all the tall talk indulged in by all the humiliated governors, and all the moral indignation released by all the uplifters. For the crime of lynching is a preventable crime. It will be prevented if the cowards who invariably form the mob can only know that . . . there is a jail yawning at the end of the debauch." As a matter of fact, if the would-be lyncher has reason to think there is, not the certainty, but any considerable chance of his having to pay anything for his crime, he will stop short of it. Lynchers lynch not in spite of the fear of prosecution but because they have ample reason to know there will be no prosecution.

It does not need to be said, perhaps, that neither concern about states' rights nor about an alternative method of eradicating the crime of lynching was the real cause of the bitter opposition of southern congressmen to the Gavagan bill. It emerged again and again in the debate that the real source of opposition lies in the fact that lynching is preeminently a crime against Negroes. It functions, in fact, as a kind of symbol of the Negro's inferior economic, political and social status, and a great mass of opinion in southern states becomes interested about states' rights only when the federal government threatens a step in the direction of investing Negro citizens in those states, upon whose exploitation the whole southern economy in considerable part rests, with the full rights of citizenship.

It would be untrue to say that any representative number of white people in the south or in other states with large Negro populations approve of lynchings as such, but it can be said in all fairness that thousands of white citizens, north and south, would prefer to keep the Negro in his present inferior position even at the cost of an occasional lynching rather than to eliminate lynchings if the means required to do so involves a step toward the ending of Negro exploitation. Grateful acknowledgement should be made of the fact that some of the most insistent demands for a federal anti-lynching law have come from southern individuals and groups. It could easily be shown that these are the individuals and groups who have consistently through the years fought lynching and all that it implies. They have despaired of the states' ability to deal effectively with the crime and welcome federal action as a strengthening of the local arm.

Will the Gavagan bill, or its equivalent, pass the Senate? It undoubtedly has a better chance of doing so than the Dyer bill in 1922. This is true not only because of a more sensitive public conscience on the evil of lynching, but because of the immensely greater political pressure Negro groups are able to exert. If southern congressmen and senators are under duress to vote against an anti-lynching bill, northern representatives are feeling a constantly growing pressure from their Negro constituents to support it. It is a fact of great importance that in an increasing number of districts and states of the north the Negro vote has become a factor of decisive political significance. Negro voters are only beginning to recognize and use their power, but they are committed to the need of a federal law against lynching, and the virtually unanimous approval of the Gavagan bill by northern representatives is in part an indication of the effectiveness of their demand.

Senator Borah has already announced that he will op-

pose the measure in the Senate on the grounds of its unconstitutionality. It is unlikely that a majority of the Supreme Court would agree with him. The Constitution expressly forbids the states to deprive any person of life, liberty or property without due process of law, and the distinction between "deprive" and "permit others with impunity to deprive" is not convincing. One often has occasion these days to remember a statement made by Elihu Root, called forth some years ago by another challenge of the federal government's power, but equally applicable here: "It is useless for advocates of states' rights to inveigh against . . . the extension of national authority in the fields of necessary control where the states themselves fail in the performance of their duty." Lynching must be stopped! If the states cannot stop it, by all means let the federal government step in. Whatever be the truth about states' rights, states clearly have no right to disregard the rights of the citizens of the republic.

We and Them

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you ever get a little tired of those earnest people who are always going forth to uplift "Them"? You know the divisions into which they divide mankind; on the one side of the barrier are "We," on the other—pardon the grammar—are "Them." It is the business of "Us" to help instruct, guide and in a word uplift "Them." It is their business to provide us the opportunity for our reforming zeal. If we want to uplift, there must be some to be uplifted. There is for such earnest people no give and take in the matter.

Unhappily human beings are not material for the exercise of moral uplifters.

All the time "We" may be philanthropists, reformers, socialists, and—strange as it may seem—devout Christians. "We" put ourselves to endless trouble. "We" give our body to be burned in our zeal for uplifting "Them." But something is wanting. St. Paul said that under such a condition we are nothing. Without love we are useless. How that man saw through us! I think he first saw through himself. But what becomes of the barrier between "Us" and "Them" if we have love? It collapses.

It is quite a mistake to suppose that "We" set out upon our uplifting with one motive only. I may want to improve others simply because they are rather a blot on an otherwise tidy world. A recent writer, a socialist himself, says of certain reformers, who call themselves socialists: "The present state of affairs offends them not because it causes misery, still less because it makes freedom impossible, but because it is untidy. What they desire, basically, is to reduce the world to something resembling a chessboard." But they insist upon being the players; the others are the pieces.

Or there may be little more in our going forth than the gift of organization seeking an outlet. "We" might have been organizers of Colossal Stores; instead, being starved, "We" turn to philanthropy. We must manage somebody; so we manage "Them," and do them good. And "They" do not like it.

In the ancient story Moses appears at first as coming down to his people in this way: "I come to you; I from the palace, you in the brickfields." But not in that mind did he set his people free. He had to forsake the treasures of Egypt and endure affliction *with* the people of God before he could fulfill his calling.

You of all people will not have forgotten that moving poem by Vachel Lindsay, "General William Booth Enters Heaven." There are no separate divisions in the motley crowd going with him into the blessed land. All his low friends are with him alike in their tremendous experience, "washed in the blood of the Lamb"; and William Booth, beard flying, marches with cymbals clashing and trumpets blaring *with* his friends. No "We" and "Them" there!

Don't you hate the stuff which is talked about doing things in order to set a good example to "Them"? If I were a preacher, I think I should like to say at the beginning of a session of the church: "All of you who have come here not because you seek to worship God and need the fellowship of his people, but simply to set a good example, may go home at this point in the service, and think over things quietly there."

Who am I that I should set out to offer a good example to others? What virtue is there in my occupying a seat in church so that I may be seen of men? As a matter of strict fact, will the "lower classes" go to church because their "betters" go? Of course every sincere act does help the others but not if it is done consciously for that reason and for no other.

Many hard-working reformers are sadly disappointed by what they call a lack of gratitude from "Them." They may have themselves to blame. They have given much, but not the one thing needful.

Ever yours seriously,
QUINTUS QUIZ.

To Pulpit and Tribune

SPEAK holy words. Too many blasphemies,
Too many insolent and strident cries,
And jeers and taunts and maledictions rise.

Speak faithful words. Too many tongues that please,
And idle vows, and disingenuous pleas,
And heartless and disheartening levities.

Speak quiet words. The constellations wait,
The mountains watch; the hour for man is late
Likewise to still his heart and supplicate.

Speak chastened words. For anguish is at hand,
Intolerable, that none can understand,
And writs of ill no mortal eye has scanned.

Speak gentle words. For fallen on the knives
These sentient hearts and these exceeded lives
Bleed till their pitying Advocate arrives.

Speak holy words. And O thou tarrying Lord,
Leave not thy cherished to the power of the sword;
Come with thy host and rout the opprobrious horde.

AMOS N. WILDER.

Chocolate Paradise Lost

By Harold E. Fey

HERSHEY is a chocolate paradise. Located among rolling Pennsylvania hills, Hershey is a model town created by millions of nickels and dimes and Uncle Sam's penchant for digging his grave with his teeth. It is no dreamer's heaven in the insubstantial blue but a lavishly expensive, steel and stone, one hundred per cent American Utopia created by common sense business methods. These methods include the cultivation of profitable good will by skillfully manipulated publicity.

Two weeks ago the publicity got out of control. Paradise had a strike on its hands. Incredulous company officials first were concerned to punish the leaders, then to get the plant back to work and the reporters out of town. So the struggle was relatively short. But it lasted long enough to reveal to America one situation where all the elements in the current social conflict are found in one place. Hershey is America in miniature.

Home of the Hershey Bar

Try to picture this community. In its center is a huge, conventionally ugly chocolate factory, employing 2,400 people and grinding out profits at the rate of $1,675,000 last year. These profits have built and maintain an industrial school for one thousand orphan boys, a huge $3,000,000 community house, a vast park which is sometimes visited by sixty thousand people on a summer Sunday, a large consolidated public school, a great department store, a hotel of hundreds of rooms, golf courses, athletic arenas accommodating thousands of people, two theaters, a museum, a zoo, an inn, and scores of houses. Surrounding the town are sixty Hershey farms, spreading over the green, fertile hills for miles in every direction. In far-off Cuba there is a great Hershey sugar plantation.

Hershey was built in a cornfield. Although it has grown since 1903 to a population of 2,500 people, it is still a private cornfield so far as the law is concerned. It has no local or town government. Government resides in ownership, and ownership in Hershey rests in the sometimes benevolent hands of one man. The population of the model town is white and Christian. Negroes and Jews are encouraged not to let the sun set on them in Hershey.

Philanthropy for Orphan Boys

The controller of all this indisputably is Milton S. Hershey, now nearly eighty years of age, whose ideas of religion, philanthropy and education were acquired in the common schools of this country and from the Mennonite tradition of the neighborhood. Since 1923 he has turned over all the income from the chocolate business to the Hershey Industrial School. His right hand man is William F. R. Murrie, salary reputedly $91,000 a year, a chocolate salesman who became president of the company nearly forty years ago after graduating from high school and serving an apprenticeship as a train dispatcher.

Hershey makes chocolate bars and cares for orphan boys. "Poor, white, healthy, male orphans, between the ages of four and fourteen," as the prospectus of the Hershey Industrial School says, are eligible. People who live in Hershey say that they must also be of native American stock, not recently arrived foreigners and not Jews, and that their guardians must not be too particular about the kind of religious instruction they are to receive. For their training a vast mass of school buildings with acres of floor space has been set up on a nearby hill. It is visible for miles around. Over it flies a huge American flag.

Early in March rumors began to reach the ears of the chocolate corporation officials that the dreadful C.I.O. was invading Hershey. This discovery immediately and magically produced an increase of twelve cents per hour in wages throughout the factory. The average wage thus rose to sixty cents an hour which, for a forty-hour week, would make about $1,200 a year if the worker is employed full time. For a considerable number of employees, this is not the case. The workers, nursing bitter memories of years of penury, were not to be deflected from their purpose to unionize. They did not forget quickly that it was not until the NRA came in that Hershey finally abandoned the twelve-hour day and adopted the present three-shift system. Soon they announced that 2,100 members had joined the union. The company recognized the union on March 17, but during the next two weeks "weeded out" nearly a hundred union leaders and members.

Coming of the Strike

Then the union paralyzed the plant with a sit-down strike. They demanded equal distribution of overtime work, the establishment of machinery for the adjudication of disputes, a closed shop, the check-off, and respect for seniority rights for those who must be laid off in the seasonal fluctuations of the business, without regard to the interest of these people in union activity.

The strike had not developed very far before it revealed one of the numerous angles which makes the Hershey industrial situation one of the most significant in America. About five thousand farmers in six counties surrounding Hershey sell milk to the chocolate factory. Their revenue averages two dollars to two dollars and fifty cents a day from this source. Most of them have no other income except from a little wheat which brings in one check a year. When the strike started Murrie said he would take their milk even if the factory closed. At first the strikers allowed the milk to come in but there was an element which wanted to shut down the milk-receiving depot also.

On Sunday night word went out from somebody in Hershey, said to have been an official of one of the numerous subsidiary enterprises, that if the farmers wanted to sell any more milk they would have to come in and help the company deal with this strike. Whatever the mysterious cause, on Monday morning, April 5, several thousand farmers were milling about town, many of them armed with pitchforks and clubs. Individualists that they are, they behaved with surprising unanimity. After a parade, which Mr. Murrie said was "to show their strength," they held a meeting in the luxurious community building. Some

made excited speeches saying that they should all go over and "clean the plant out." Company officials spoke recommending the appointment of a committee of farmers to urge the strikers to leave the plant. This was done.

Enter the American Legion

Tuesday morning some milk was being received but farmers were still losing money. Wild stories about foreign agitators and sit-down tyrants began to gain circulation by this time, and the farmers' distrust of the workers grew. That night a parade was held in the neighboring village of Palmyra. Farmers, "loyal" employees and miscellaneous people who were said to have been rallied from nearby towns because numbers are impressive, marched. They were led by the American Legion Drum and Bugle Corps of Palmyra. This corps had just expelled John Loy, one of the strike leaders, from its membership for "un-American activities," because of his work as an organizer.

Wednesday morning, April 7, another mysterious call went out and once again the farmers boiled in to Hershey. This time they were very angry. They had lost much working time and some money. Those who wanted to go immediately and throw the strikers out were more numerous. There was another parade, and another great mass meeting. By now the company union had developed an organization which baptized itself with the Sunday-schoolish title of "Loyal Workers." It was led by two men who denied that they had been put in command by the company officials but who loudly professed that their one great desire was to be loyal to Mr. Hershey.

To an audience which was armed with meathooks, clubs, ax-handles, shovel-handles, blacksnake whips, corn knives and pitchforks, these men spoke. The only other speaker was the Rev. John C. Corbin, minister of a nearby Presbyterian church, who also believed in loyalty to Mr. Hershey. This is not very surprising. The five churches of the community received $100,000 to divide among themselves as a Christmas gift only a few months ago. When the speeches were over, somebody proposed an ultimatum to the strikers. The meeting agreed. Twelve o'clock was set as the deadline when the sit-downers must evacuate the plant.

Working Up Mass Emotion

While a committee went to convey this word to the strikers, the crowd in the great Hershey sports arena was entertained by mass singing and an ice-skating exhibition. In Hershey the current idolatry of athletics, like everything else, is turned to profit. Two cheer leaders and about a hundred students from nearby Lebanon Valley College led the crowd in hastily concocted yells, effectively adding their bit to the creation of mass hysteria. While the crowd was cheering, a second committee was prudentially dispatched to the chocolate factory. This committee, like the other, was equipped with clubs and similar instruments of persuasion. The second group, according to a Harrisburg paper, went into the mill, "to remove ammonia pipes, disconnecting machinery and taking off the premises any articles which might be used by the strikers in case of trouble." The first committee, according to the same conservative source, "returned to the Hershey sports arena shortly before noon, armed with clubs, pipes and whips. They reported that they had circulated among the strikers, urging them to give up their posts."

The noon ultimatum expired. Negotiations were still being carried on. The farmers had risen very early, had had no lunch, were hungry and impatient. Suddenly the word was passed out at the meeting that the strikers had started out of the plant but that they had reconsidered and were now going back in. Cries immediately went up to go and bring them out. The crowd, now a mob of thirty-five hundred people, angrily started for the factory.

That march to the factory will some day be pictured by an artist in search of a dramatic portrayal of twentieth century feudalism. In the van was the American Legion, Hershey Post Number 386 having patriotically risen to the occasion. Two legionnaires bearing flags and two others carrying rifles led the way. Following these in order came the Hershey employees from the hockey club, the zoo, the country club, the slaughterhouse, the creamery, the hotel and the community building. As they marched wild rumor, so often useful to the company, spread the story that thousands of "outside pickets" were coming from nearby towns to aid the strikers. When the infuriated mass neared the factory, Milton S. Hershey waved at each contingent from a place of vantage in front of the community building and William F. H. Murrie and other chocolate officials, "who viewed the procession from the steps of the corporation's modern windowless office building," gave similar encouragement.

The Mob Breaks Loose

The strikers had finally agreed to make terms and were coming out of the plant but, seeing the advancing column, they stopped. The mob started toward them and they retreated. A fight started, nobody knows by whom. Some of the strikers returned within the plant and closed the gates. Others battled with the mob on the lawn. The driver of a coal-truck stopped and began heaving lumps of coal. Most of the mob were battering at the factory doors. Somebody opened them from within. John Loy says it was A. G. Heilman, the superintendent, who let the enraged farmers enter. Whoever it was, he vastly extended the scope of a battle which Hershey would like to forget. All over the plant fierce, hand-to-hand warfare raged. Pairs of men struggled in every corner of the great factory. Women screamed and fought. Strikers who were on the roof were trying to get down into the building, and men hard pressed within the building were trying to climb to the roof. A handful of strikers were cornered in the locker room and fought till the floors were slippery with blood. This went on for a half hour. Then the unequal struggle ended when the main body of the strikers surrendered.

A double line a block long was formed outside and, with hands up, one by one the sit-downers were forced to run the gauntlet of clubs, whips, kicks and blows. Within the plant squads of loyalists searched every hidden corner. Strikers in hiding were dragged out and forced to run down the entire line, where older farmers who had been unable to get into the plant waited to administer their share of punishment.

Miles Sweeney, one of the leaders of the strike, came out of the factory with the contents of a pot of hot coffee

streaming down over his face, coffee-grounds in his red hair. Russell Behman, president of the Hershey union, Miles Sweeney and John Loy were singled out for special treatment by the men in line outside, being beaten so brutally that they could no longer stand. Loy lost several teeth and was in the hospital for a number of days. His friends were hurt almost as badly. Other strikers were beaten on the head, were cut with glass, one man got glass in his eye, others had their noses broken, ears and necks were cut, teeth were knocked out, and a multitude of other injuries inflicted. A score were hospitalized. Miraculously, nobody was killed.

When the affair was over, Murrie issued a statement which concluded: "The strikers' challenge was accepted with the result that in less than half an hour all the sit-down strikers were kicked out of the factory, with few injuries and without bloodshed." The fact that newspaper men got pictures of bloody strikers and the bloody locker-room floor seemed not to disturb his obvious satisfaction.

Of course this shocking battle created an uproar. Governor Earle said the "bloodshed was a disgrace" and blamed the sheriff for the fact that no police were present, and no calls for state help were sent in. Union officials said they had themselves asked the governor for police protection that morning. But the next day the union picket line was back on Chocolate Avenue, and Hershey officials, not liking the kind of publicity their business was getting, came to terms with the union and agreed to hold an election as provided by the Wagner Labor Relations Act. Temporarily at least most of the men are back at work.

A Realistic Peek at America

In this conflict in Hershey the lid has suddenly if briefly been lifted for America to see the real nature of the present social struggle. Hershey represents capitalism at its best. Here the Horatio Alger success formula has really worked. The owner still lives in the community and retains his interest in some of his employees. He is financially successful to an incredible degree. He devotes his wealth to charitable purposes. He spends vast sums on welfare work. Yet something is desperately wrong. In this paternalistic paradise the workers are dissatisfied and resentful. Capitalistic competition has forced down wage-scales until they cannot enjoy what the community itself has to offer. They are shut out from the benefits of the social system of which this model town is the shining exemplar. In any case they would rather do a little for themselves than to have much done for them.

The workers live in, but are not a part of, this Utopia. Most of them cannot afford to belong to the Community Club, so its sumptuous accommodations are used by visitors. Receiving considerably less than the minimum required for health and decency, they cannot afford to pay the prices asked in the huge department store, so it serves a higher income group from the surrounding territory. Most of the other facilities provided by the intensive welfare program of the company are chiefly used by the tens of thousands of visitors who come to this community, rather than by the employees of the company. The attitude of the employees is summed up in the statement of an Italian who said, when asked why he was not a member of the community house: "I cannot afford to belong to it. But even if I could, I would refuse to enter a building built by the blood and sweat of Hershey workers but serving the needs of the idle sightseers who had no part in producing it."

Masks That Hide the Facts

That Italian lives in Hershey because there was a time when he would work for less than American labor. Today Hershey, like America, is torn between rivalry and suspicion because of misunderstanding between recent immigrants and older American stock. Another element in the situation is the eternal American triangle of worker, farmer and manufacturer. Here, as in the national scene, the farmer plays into the hands of the manufacturer and against the interest of his fellow workers. Farmer and industrial organizations are blind to the fact that, whatever may have been the case in other times and places, in America the worker and the farmer must stand or fall together.

In Hershey, as everywhere, the bitter realities of the social struggle are hidden behind four masks. The first is the paternalistic program of welfare work we have described, designed to sugar-coat the pill of industrial dictatorship. The second and usually the most important is patriotism. A huge flag flies over each of the Hershey philanthropies. The local American Legion basks in the sunlight of the rich philanthropist's approval. Agitators for better working conditions are damned as un-American. Where the sanctions of nationalism are needed to make the use of strong-arm tactics respectable, the legion is there with flags and rifles to head the mob. For value received, the Hershey legion post is said to be scheduled soon to receive the gift of a beautiful clubhouse.

Another mask behind which the system hides is organized religion. In return for favors granted to churches, the ministers exhort underpaid workers to be loyal and contented. The only discordant note ever heard from the local representatives of the Nazarene Carpenter comes from the Catholic priest who worries about the fact that Catholic orphans are not adequately receiving the instruction of the church. Although most of the boys are Protestants, and have even less contact with the church than the Catholics, the Protestant ministers say nothing. Their rather full program of activities does not include much activity in carrying out the social implications of the gospel. Concern about hours, wages and working conditions is left to the union.

Hiding Behind the Orphans

A fourth cloak for the brutal realities of the system is philanthropy. When the strike started the company issued a statement headed, "Sit-Down Is a Strike Against Orphan Boys." After a thousand word adulatory statement concerning the beneficence and success in money-making of Mr. Hershey, the statement concludes: "He is working to benefit the community, and a sit-down strike is really a strike against the orphan boys he is educating." By now this argument has worn a bit thin, and the factory workers point out that these thousand orphan boys are divided among the scores of dairy farms owned by Mr. Hershey, where they have, in addition to the benefits of sunshine and fresh air, the opportunity of helping to keep some hundreds of milk cows in a contented frame of mind. These cows

provide an essential ingredient for milk chocolate. Of course they do not supply all the milk that the factory needs, but they do provide the company with a competitive yardstick which enables it to deal more advantageously with the dairy farmers of the surrounding territory. While it is true that the boys have many advantages, this strange coincidence that they are found to be most healthy when they are in close proximity to milk cows gives some color to the whispered local charges of exploitation of child labor.

Here then is an American Paradise Lost, but perhaps its loss is not as great as we might have thought. Indeed, closer examination seems to indicate that it is the kind of false elysium which the first Milton described as a "paradise of fools" to which are consigned "all who in vain things," such as perhaps an exploitive economic system, "build their fond hopes of glory or lasting fame." This system threw off all its masks in the grim and bloody battle within the factory devoted to making "ten million chocolate kisses a day." That battle calls to mind some other lines of the former Milton, addressed not only to those who build model towns on exploited labor but to all of acquisitive, profit-motivated America, shivering today in sudden fear of the sit-down:

> Therefore since he permits
> Within himself unworthy powers to reign
> Over free reason, God in judgment just
> Subjects him from without to violent lords.

Christian Refugees From Germany

By John Haynes Holmes

IT WAS a Sunday morning in July 1935 in Berlin. I had been given a "tip" that something was going to happen in a certain Protestant church not far from my hotel in the Potsdammer Platz, and I was on hand at an early hour. As I entered the church, all was quiet. An announcement in the vestibule read that Professor A. would preach on this Sunday and on several succeeding Sundays in place of the pastor who was away on his vacation. The congregation gathered slowly as the ten o'clock hour approached, and the organ played softly from the choir loft. The men and women were obviously unaware of anything unusual.

A few minutes before ten, the professor, accompanied by a young man, entered at the rear of the pulpit platform, walked to the front, and sat down in the first pew. This seemed to me strange, but nobody seemed to notice it. Then suddenly, as the last peal of the bells died away, the organ, instead of passing into the opening hymn, stopped short—and all was silent. The people looked wonderingly at one another, and then at the young man who was rising from his place and facing the congregation. In a few quiet words he announced that he had a notice from the commissioner of police (which he read) forbidding Professor A. to preach in this pulpit on this or any other Sunday. "In obedience to this order," said the young man, "and in protest against it, this congregation will rise and leave God's house." With scarcely a moment's hesitation the people left the church, and I stood with them on the street while we watched the sexton close and lock the doors.

Disquieting Docility

This event took place at a time when the fight of the Confessional Christians against the nazi regime was making what seemed to be some progress. Bishop Müller was passing into obscurity; the rebellious pastors were militant; the people seemed sympathetic and courageous. But there was something about the docility of this congregation in the Berlin church, something about the way the members accepted the government's invasion of their sanctuary, which brought a chill to my heart. But as there were those in the churches who would not submit to the Hitler regime when it was established, so there are those who will not endure the regime now that it is triumphant. And the flight of Christians from Germany is become as definite a spectacle of misery as the flight of Jews!

Who Are the Christian Refugees?

Christian or gentile refugees from Germany are by no means as numerous as the refugees of Israel. The suddenness and completeness of the Jewish persecution, the outlawry of an entire racial group from the political, economic and cultural society of the reich, led to a tide which came pouring over the borders like a veritable flood. About eighty thousand Jews have left their homes, their property, their country, and are now scattered, as in the days of the old *diaspora,* far and wide over the face of the earth. The oppression of gentile groups was in the beginning at least far less drastic, and had no such large-scale dramatic poignancy. But it has now become a fact as formidable. "Only one person in ten of those now suffering persecution in nazi Germany," says Lord Marley, "is a Jew." With the result that the tide of gentile flight, begun several years ago, is today flowing steadily and in portentously increasing volume! Fourteen thousand emigrés to be classed properly as Christians have now crossed the German borders, and are living miserably in Vienna, Prague, Paris, Geneva, Brussels, Amsterdam, London and New York. I am meeting them here in my city—men, women, children. Who are they, and why have they fled?

The Christian refugees mingle as a problem with the Jewish refugees in the curious sense that many of them have lost their jobs and social positions, been driven from their churches, and otherwise humiliated and disadvantaged, because they have a Jewish parent or grandparent, or even great-grandparent, or have consummated a mixed marriage. I chance to know a family sorely stricken because the Christian wife is married to a Jewish husband. In the case of parentage, many of the Christians outlawed by the nazi racial laws had never known before that they had a drop of Jewish blood in their veins. They do not

belong to Israel, and now they cannot belong either to their church or to their country. Spiritual tragedy is here involved inextricably with economic disaster.

Other Christian or non-Jewish sufferers in Germany, or outside the country in refugee colonies, are teachers and students driven from the universities because of their political or social views. These are dissenters, punished for their dissent. In Berlin in 1935 I met a theological professor of distinction who had been dismissed from his chair many months before by the nazi government. Shabby, forlorn, distracted, he told me that he was one of some 1800 eminent colleagues who had suffered a like fate. A goodly proportion of these men are now in exile in alien lands. We have many of them in New York.

Then there are gentile artists, musicians, poets, architects, actors, authors, who, like their Jewish confrères, have been driven by one reason or another from their fields of labor and therewith denied a livelihood. The extinction of liberty has withered their souls, if social conditions have not altogether wrecked their fortunes. Refusing to believe that the Germany of genius and culture is dead, many of these professional men and women have been struggling to adjust themselves to the new regime. But now they are giving up and plunging into the flood of refugees. It was not long ago that I had a German artist come into my study with a heavy portfolio of drawings under his arm. Did I know where he could sell them? What was he to do?

Political Exiles

Political refugees are of course numerous, mostly Social Democrats, labor leaders, pacifists, and liberals generally. Communist exiles are few because they cannot get out of Germany but are confined in concentration camps or denied passports, or themselves deliberately and heroically prefer to remain and go underground to work against Hitler. Young people are beginning to flee from Germany in increasing numbers—brave, clear-eyed boys and girls who refuse to yield to the mad intoxication of the nazi youth movements. Most of these are intellectuals who are pathetically helpless in their struggles to get a footing in foreign lands. We shall see more and more of them, now that the nazi government has ordered the conscription into its youth groups of all children between twelve and eighteen years of age.

Lastly, among the exiles from the reich today are Christian pastors and priests, and more and more laymen both Catholic and Protestant, who are finding intolerable the religious repressions imposed upon them. As the church situation grows steadily worse, the number of escaping Christians is destined to become large. My own conviction is that we shall behold in due course a flight from Germany for the sake of spiritual faith such as Europe has not seen since the expulsion of the Huguenots from France.

The plight of these refugees is miserable; more miserable than that of the Jewish exiles. For Israel is caring for its own! I know of nothing in recent years more splendid than the work of the Jews in America, England, France, Czechoslovakia for the relief of their stricken German brethren. Huge sums of money have been raised and distributed by the synagogues for the immediate succor of these wretched people, and for their ultimate settlement and rehabilitation in new homelands in all parts of the world. Nor has this money been used in any exclusive sense for Jews! Christian refugees have also been helped. There is supreme irony in the fact that more than one frightened Christian has claimed to be a Jew in order that he might the more readily and surely obtain assistance so desperately needed by himself and his family.

Emergency Demands Help

But now the tide is swelling to an emergency which Jews must no longer be asked or expected to meet alone. Thousands of Christian refugees, stripped of the property and money which they were forced to leave behind them in their flight, are waiting at this hour to be fed and clothed and housed. Then their problems must be studied, their transportation to new homes planned and paid for, their introduction to new self-supporting activities provided for. Only a small proportion of these refugees can ever become colonists in agricultural areas; it is estimated that less than one-seventh of those now seeking help can be settled safely on the land. All the rest must be placed somewhere in the trades and arts and professions. This is slow and costly work. And all the while, other thousands of refugees are crossing the German border and crying out for help. At any time a swift turning of the screws in Germany, a pressing of the religious war so long threatened, will lead to an exodus which may match that of the unhappy Jews themselves. This is a continuing and thus a continuous problem.

What we have here in this dreadful situation is a social catastrophe not dissimilar in its human consequences from a natural cataclysm. When an earthquake shakes down a city, or a flood devours a countryside, we send the Red Cross to the stricken area to save the multitudes of human beings who cannot survive without assistance. We need a Red Cross in this German crisis. Already Christian leaders of statesmanlike vision and ability are joining hands to make the Good Samaritan live again. The church shall yet match the synagogue in lending aid!

Living

IN his theology the gates
Of heaven are far away;
How vaguely he describes a hell
Awaiting judgment day!

But flames have shot across my path
And burned against my heart;
I found that hell and heaven lie
A step or two apart.

And I have walked the path to heaven.
It is not steep or far;
It sometimes takes the smallest push
To send the gates ajar.

One does not need to wait until
The breath has ceased to be,
When any moment may impart
Despair or ecstasy.

GERTRUDE RYDER BENNETT.

Why Churches Remain Divided

By Lincoln MacKenzie

THERE appears to be unanimous agreement that present sectarian methods of supporting and propagating religion are not only inefficient and scandalous, but disheartening. Officials recognize the increasing limitations of their methods and efforts. Ministers are growing uneasy and regard with a feeling of futility their work and ministry. Men and women of financial means who have been generous contributors to their churches and denominational enterprises have expressed to me their reluctance to make further donations so long as the churches maintain their overlapping and competitive programs. They are aware that the present ineffectiveness of religion in challenging and offering solutions for age-old evils is traceable to our inherited divisions. This attitude on the part of former and prospective contributors is very much reflected in contracting official programs, and the reduction of staff members in denominational, state and other organizations.

Thus far, local unions, in the majority of cases, have been effected only when economic expediency dictated. It is apparent that this form of identifying mutual interests suffers from the same handicaps as marital unions consummated with analogous ulterior motives. Church unions of the federated type are handicapped by attempting to maintain denominational distinctions within one overhead; as a consequence their service in the community is lacking in concerted effort, reflected in the absence of a commanding community religious program. More far-reaching and deeper convictions are required to actuate federation, if after consummation desirable results are to be achieved. Economic motives for uniting competing churches may appeal to "hard-headed" business men, but only principles derived from a recognition of the need for cooperative effort and created in the fires of mutual service and responsibility will be ultimately satisfactory.

Actual Causes of Continuing Disunity

What then are some of the obvious difficulties? We may say at once that they are no longer creedal. In many communities, as Professor H. Richard Niebuhr pointed out some time ago, there are social distinctions. Old line families of means have gravitated to certain churches, and are inclined to frown upon any proposals of uniting with the churches whose membership is made up of people in less fortunate circumstances.

Another serious impediment to union is a subtle form of idolatry which has crept into the hearts of individuals whose families have been connected with a church for many years. These persons are actually in love with the church building. They have formed a sentimental attachment to the pews, the pulpit, the windows, and even to the old gallery with its dust and agglutination of old books and papers. It is extremely difficult for people with these understandable human attachments to vote to close or change the old structure in the interest of either utility or cooperation.

In such instances, and there are many of them, the building with its endowments and property rights has come to mean more than the interests of the kingdom of God. Even overhead denominational officials have blocked contemplated unions because of their reluctance to renounce their title to the property. This desire to retain invested interest is at present holding in abeyance many prospective unions. And contrary to the agreement reached by the Home Missions Council, some boards continue to subsidize competitive churches in order to continue the retention of property rights.

The Minister Needs the Job

Again there is the economic problem as it relates to a minister and his family, who, without the meager salary which he now receives, would have to seek his livelihood outside the church, should he resign from his present position in the interest of one adequate church for the community. Only a new program that would be made possible in a united church, requiring diversity of talent and making provision for separate functions which are at present loaded upon one minister, may provide the solution to this serious obstruction in the way of union. Many small competitive churches are being ministered to by men who, having prepared for the ministerial office, are forced to accept whatever is offered regardless of the fact that a parish may be overchurched.

Young men who are now in seminaries, when I have described this undesirable situation, have declared their intention of avoiding this existing condition. But when they are graduated, will the pressure of needing a job force them, in spite of good resolutions, to accept a church in the denominational system regardless of where and what it is? Men of talent will be sought by the larger and more prosperous churches, but the one-talent majority are likely to be pigeonholed in towns with five churches where only one is necessary or required. Thus the overchurching evil is perpetuated by seminaries which seek students to keep them going, and to justify professorships made possible by the evil of endowments. If our seminaries would change their programs and specialize in training men for particular tasks with the united church in view, they would do much to remedy this situation.

When—and I speak from an abundance of confessions—a minister becomes ardent in preaching to his congregation about union or in seeking the cooperation of other ministers and churches in his community for a consideration of the possibilities of union, the usual reaction is to suggest that his usefulness in that particular parish is at an end, and he is forced therefore to shut up or get out. At this point his ecclesiastical superior belabors him for his lack of tact and his foolhardiness, and is not overzealous in assisting him when he may desire to secure another church. As a result many ministers give hearty verbal approval to the principle of church unity, but they are not overanxious to get into action.

Ministers who have accepted calls to serve undenominational churches are pretty much forsaken by denomina-

tional officials when it becomes necessary for them to seek a new field of endeavor, or when they wish to be reinstated in a denominational church. Instead of being regarded as heroes, they are treated as if they were disloyalists and deserters.

Episcopal Problems

One should, of course, understand the position of a superintendent, secretary or bishop. This individual has the responsibility of keeping the churches in his jurisdiction intact and functioning in a normal manner. He is also concerned to allocate and keep qualified men in the churches for which he is responsible. His task becomes largely administrative and supervisory. He is thus tempted to lose sight of the larger concerns of the kingdom of God. He takes pride in the achievements and accomplishments of his denomination in terms of its number of adherents and its financial standing. He has to! It's his job. He will tell you that he believes that the churches ought to unite, but when his attention is called to specific places where the ministers, churches and people are ready for action, he will disclose the most lofty reasons why it seems premature. These subtle obstructions from above have caused many communities to give up their efforts. Property rights, endowments, forms of worship, the denominational status of the ministers—all are brought forward, and the prospective union is postponed, in many instances (since much bad feeling has been generated) for a whole generation.

Many of my ministerial friends and acquaintances are, I believe, placing too much confidence in the work of the committees on comity created by denominational agreements. My experience with them thus far does not warrant this optimism. In the first place the committees are largely composed of overburdened denominational officials who, owing to lack of funds, are without adequate assistance to help carry on with their work. Consequently they have neither the time nor the inclination to seek out or encourage by representation communities long on churches but short on community religion. A second reason why comity committees cannot act in initiating union projects is the obvious fact that each member is more or less committed to conserving the rights and interests of the denomination which he represents, and not a few of these suffer from that well known disease, the inferiority complex. This failing has been known to leave many a man otherwise good in a state of jitters, and irascible, when a proposal is being considered whereby one church will serve the community, especially if that church represents an already "strong" denomination.

Committees Take Time

Usually committees come together once a month. The proposals for united action which are considered are the obvious ones which are being pressed upon them through economic necessities. And thus far their procedure is so slow and cumbersome with formalities that churches continue to stand glaring at each other in every hamlet, town and city across the continent as living advertisements of the inability of religion as practiced today to demonstrate the intrinsic power it claims and professes. Is it any wonder that the church is no longer taken seriously by many thinking people as a major factor in their lives? The grave danger is that if this denominational condition continues, the Christian church as we now know it will slowly but surely be left to perish by the indifference of multitudes.

What can be done about it? Well there is at least one thing which every minister may now do. He can begin thinking about and responding to cooperative endeavors. Unless we can begin—in spite of our present predatory social milieu—to practice cooperation we might as well make up our minds that the present stalemate in which church union finds itself will long continue. The kind of cooperation that I have in mind requires a higher type of religious experience than we have thus far achieved. The indictment which stands against many denominational officials and ministers is that they have preached cooperation to others but that they themselves have not begun to practice its exacting requirements. Consequently self-interest, the desire for high position, economic fears, unwillingness to make personal sacrifices, continue to impede, not only a new religious experience, but the coming of the kingdom through united Christian services.

What the Newspapers Did Not Tell

By King D. Beach

"COME to my house at once and bring the coroner and the Rev. Mr. Soandso," urgently telephoned a man to an undertaker a few evenings ago. The three men designated, hoping for nothing worse than an accidental death, went quickly and found, in a beautiful lakeside home where lights and furnace were burning, four bloody corpses. The man who had telephoned was slumped in an overstuffed chair, a bullet in his head, his body warm but lifeless. He had killed himself after he had murdered his wife and two daughters. The wife, rigid in death, was stretched on one of the twin beds in the downstairs bedroom, hands folded over chest; she had partly washed the breakfast dishes after the two daughters had left for school and before a bullet in the back of her head had ended her life. On the other twin bed were the carefully arranged lifeless bodies of the daughters, both shot also in the back of the head. The older had arrived at home and at death from high school in the middle of the afternoon. The younger, having ridden home on her bicycle from a late afternoon Girl Scout meeting, was shot as she ran to her mother's body.

The newspapers carried full accounts, featuring gruesome details and pictures. They failed, however, to mention several relevant items.

I

They failed to mention that this husband and wife, married as the climax of a happy romance at a Christian college, son and daughter of fine Christian parents, both popular and considered unusually promising, had been facing for some years one serious threat to their prosperity and happiness. That threat was the husband's increasing use of intoxicating liquors. Several promising positions had

been lost. Recently the husband had made a new business connection in a section of the country removed from former defeats. The family, with hope reborn, was starting afresh, confident that at last deferred security and happiness were within grasp.

The wife and children, determining to build their hopes on secure foundations, decided to gain the help of religion and of the church in fulfilling the promise of this new beginning. The wife was transferring a neglected membership at Easter, and the girls were joining church with the mother. The three had united in a friendly and open conspiracy with the pastor to persuade the husband and father to renew Christian purposes and church affiliation. He was not unreceptive to the suggestion, but usually found on Sunday mornings that work called him to the office. He seemed to consider that so drastic a step as joining church was scarcely necessary. He brought the family to public worship, but had weightier matters on his mind than attendance.

II

The job developed several unanticipated difficulties. This branch had never been on a paying basis. Several long standing handicaps and business prejudices were encountered. The district office, with business generally improved, demanded quick results. Previous business experience did not afford adequate preparation for this specialized selling. The policy of "treating" to intoxicating drink, upon which the new manager depended much, and of which the company seemed to approve, did not bring permanent returns. From all such difficulties there was, however, a refuge; it was a coward's castle to be sure, and a temporary one at that, but increasingly an accustomed one—intoxicating drink.

This habit of blotting out the consciousness of difficulties rather than mastering them, with its attendant drain upon physical and nervous resources, shortly worked its inevitable result. The feared discharge came. The company was generous. It paid a month's salary on discharge. There was, however, no easy way to tell wife and children and again to blast new blossomed hopes. The husband and father needed reinforcement for the unwelcome and delicate task. He drank himself drunk that night at a saloon and, realizing his condition, stayed at a downtown hotel. Next morning, defeated and disgusted and ugly, inverting the factors and thinking that the victims of his misfortune were the causes of it, he went home.

III

Alcohol was still paralyzing the brain centers of conscience, discrimination, self-judgment and reason. It gave control to brute urges. The wife, wearied by the all-night vigil, utterly discouraged, aroused terrible anger. She was shot in the back of the head as she stood in front of her dressing table. Had not the daughters, also, been siding with their mother in her narrow criticisms? Had they not been looking at him with sad, disapproving eyes? They, too, must die!

In four ways intoxicating liquor caused this tragedy, the sight and memory of which one man can never blot out. It brought business failure; it created family tension; it stifled higher qualities of mind and conscience; it gave brute impulses the driver's seat.

One newspaper, featuring the tragedy, declared that the cause was "inexplicable mystery." It omitted any suggestion of the facts just enumerated, and carried an advertisement of a certain blended whisky as follows: "Precious! —a treasure of sterling worth and of rare good taste." Another newspaper, telling the same story, proclaimed that "Clear heads call for Such-and-such Whisky."

BOOKS

'Gain All You Can--'

THE ECONOMIC ETHICS OF JOHN WESLEY. *By Kathleen Walker MacArthur. Abingdon Press, $1.50.*

IN THIS meaty and unpretentious volume, based upon a thorough study of the social history of the eighteenth century as a whole and of all the relevant Wesleyana, Miss MacArthur pictures a Wesley whose interest in the economic betterment of the masses was never dissociated from the consideration of their moral and spiritual welfare. While he gave perhaps inadequate attention to the environmental causes of human misery, initiated no legislation to deal with the evils of child labor and the growing factory system, and was inclined to stress the things that the poor could do to improve their own condition by the practice of economic virtues which were also Christian virtues, he cannot be justly charged with viewing the economic problem in a wholly individualistic light or with ignoring its institutional aspects. He was, for example, concerned about the high price of food and discussed the subject in a pamphlet. Wheat is dear because so much of it is used in distilling liquor. Oats are dear because too many horses are kept for luxury and display. Barley is dear because it competes with these high-priced grains. Beef and mutton are dear because farmers can make more money by raising horses than by raising cattle and sheep. All these things, and also pork and poultry products, are dear because too much land is monopolized by the rich and noble who use it for pleasure and not for agricultural production. Every one of these is an ethical as well as an economic fact. The luxury of the well-to-do lays a burden upon the poor, and luxury is an offense against sound morality and a sin against religion. Wesley saw through the fallacy of the argument that luxurious expenditure promotes the general welfare by making work and giving employment.

But for the most part Wesley's exhortations were addressed to the lower middle class and to the poor, rather than to the rich and ruling class. When, therefore, he laid the emphasis upon what the poor could do for themselves he was following the excellent practice of preaching to the audience that he had rather than to the people who were not present. It was no part of his program to persuade his hearers that they were all right and that their misfortunes were all due to oppression by the rich or to the failure of the government to give them proper protection. He was a popular preacher, but he was no demagogue.

So when he spoke to audiences of workers, as he habitually did, he laid upon them the obligation to practice the economic virtues that were within their reach—industry, hon-

esty, thrift, economy, self-support and charity. But he found, as the Quakers did, that the practice of these virtues which were available to the poor promoted the accumulation of wealth. The moral danger of riches therefore came to occupy a prominent place in his thought beside the miseries of poverty, and he spoke and wrote with increasing frequency upon the right use of money. It was to bring together his teaching upon the avoidance of the evils of both poverty and wealth that he coined the famous formula: "Gain all you can, save all you can, give all you can." The first commandment in that trilogue cannot be detached from the other two, or from the conditions which he appended to it. He made those conditions quite specific. The injunction is to "gain all you can"—*provided* you do not endanger the life or health of yourself or any other, do not injure your own or another's mind or character, do not hurt your neighbor's fortune or exploit his necessity or do any damage to his soul. Short of a complete reconstruction of the capitalistic order, which Wesley never dreamed of, it would be difficult to formulate a more complete and comprehensive set of safeguards against the dominance of unbridled self-interest as the motive for economic action.

Just how much effect Wesley's teaching of economic morality had in producing the changes that occurred late in the eighteenth and early in the nineteenth, it would be impossible to say. The author attempts no such estimate. But in view of the wide hearing that he had and the large number of his followers, it would be hazardous to deny that there was a substantial influence not only upon the moral and cultural tone of many communities and countless individuals but upon the economic conscience of the country.

Miss MacArthur has not attempted to prove that John Wesley was a prophet who rose above all the limitations of his time and place, but she has shown that, within those limitations, he did a prophet's work. A great deal of his teaching is still wholesome and relevant even under the changed conditions of our own times.

W. E. GARRISON.

Books in Brief

SEIN KAMPF, ANTWORT AN HITLER. *By Irene Harand. Gerechtigkeit Druck, Vienna.*

Frau Harand, editor and publisher of the weekly paper *Gerechtigkeit,* is a brilliant Viennese, a forceful writer, a speaker of great charm, an advocate of peace, a foe to anti-Semitism and all forms of racial and religious intolerance, a Catholic and a formidable opponent of nazism. Her paper is one of the bright spots on the literary map of Europe. In this book she answers Hitler's *My Battle,* especially the anti-Jewish element of it, with facts, arguments and eloquence.

A DICTIONARY OF AMERICAN ENGLISH ON HISTORICAL PRINCIPLES. *Edited by Sir William Craigie and James R. Hulbert. Part I, A-Baggage. University of Chicago Press, $4.00.*

Professor Craigie, knighted for his distinguished scholarship in lexicography and for his editorship of the great Oxford Dictionary, spent several years at the University of Chicago assembling and arranging the materials for this Dictionary of American English. The work of publication began with the issue of this, the first of about twenty parts which will constitute the finished work. It will require about five years to complete the publication. Part two is due to appear any day now. The special characteristic and value of the work lies in the fact that it gives not only the definitions of words but the history of their usages, including citations of their earliest discoverable appearance and of their subsequent employment with changed meaning. It is not a dictionary of slang but of "good English" as written and spoken in America, but with a generous margin of terms that have not attained entire respectability. When completed, this will be a notable landmark in the study of American speech. No comparable presentation of our English has heretofore been made.

STORM OVER THE CONSTITUTION. *By Irving Brant. Bobbs-Merrill Company, $2.00.*

Although this book was published a few months ago, it is perhaps even more timely than when it first appeared, for the storm still rages. This is a study, from the New Deal standpoint, of the historical process by which the country has outgrown the limits of a strict states' rights system, and of the relation of the Constitution and the Supreme Court to that process and to the present problem of freeing the federal government to do what needs to be done and can be done by no other agency. Mr. Henry W. Wallace, secretary of agriculture, writes the introduction. The publisher says he wrote it at the request of "one very, very high in the government." That couldn't mean a cabinet member, for Mr. Wallace is himself a cabinet member. It couldn't mean a senator. And it is scarcely likely, under the circumstances, that it means a member of the Supreme Court. The author believes that power must be found in the Constitution for the federal government to "cope with the economic and social problems of the twentieth century." He suggests three possible methods by which this might be done—amendment, restriction of judicial review, and "conversion of the liberal Supreme Court minority into a consistent majority," to which he adds this note: "But not by enlarging the court even though Lincoln did it. Establish such a principle and the Supreme Court will become a political chameleon, changing color with every shift in party control of the government."

BUSINESS ETHICS. *By Frank C. Sharp and Philip G. Fox. D. Appleton-Century Company, $2.25.*

It may be plausibly argued that competitive business is so basically wrong in its motivation that it cannot be made ethical in practice. The authors take their stand on the proposition that the competitive system is, as a matter of fact, the one under which we live. Their question is: What, under that system, may a businessman of sensitive conscience do and what may he not do? Not the legal but the ethical restraints are considered, though attention is called to frequent cases in which the two coincide. Sections are devoted to fair service, fair treatment of competitors, fair price, and moral progress in the business world. The discussion is keen, concrete and discriminating. The underlying principle is that a man may *not,* either in law or in morals, do what he will with his own. Public interest comes before private right.

Books Received

English Monks and the Suppression of the Monasteries. By Geoffrey Baskerville. Yale University Press, $3.00. (To be reviewed.)

The Dreyfus Case. By the man Alfred Dreyfus and his son Pierre Dreyfus. Yale University Press, $3.75. (To be reviewed.)

King Richard's Squire, A Tale of Chaucer's England. By Regina Kelly. Crowell, $2.00. For boys and girls of teen age. The reign of Richard II and Wat Tyler's rebellion furnish the background.

The Cloister and the Hearth. By Charles Reade. Modern Library, 95 cents.

Personality and the Cultural Pattern. By James S. Plant. Commonwealth Fund, $2.50. (To be reviewed.)

The Following of Christ, The Spiritual Diary of Gerard Groote (1340-1384). Translated by Joseph Malaise. America Press. A

XUM

translation, from the original Dutch manuscript, of the classic which, put into Latin and extended by Thomas à Kempis, is known as The Imitation of Christ. Groote was founder of the Brethren of the Common Life.

An Essay on the Nature of Contemporary England. By Hilaire Belloc. Sheed & Ward, $1.25.

Rule of the Road. By Anne Byrd Payson. Abingdon Press, $1.50. Conversations about religion and life, especially with persons who had applied for counsel after reading the author's earlier book, *I Follow the Road.*

Why I Believe the Bible. By Michael MarYosip. Zondervan Publishing House, $1.50. The land, the people and the book are briefly described. The Bible is considered as the record of the supreme revelation of God to man, but the author defends no mechanical theory of level inspiration.

Terror in Cuba. By Arthur Pincus. Workers Defense League, 112 E. 19th St., New York, 10 cents. An indictment of recent and present dictatorial government in Cuba and of our state department's alleged complicity with it.

Our Perennial Bible. By Helen Nicolay. Appleton-Century Co., $2.50. (To be reviewed.)

Truth and Beauty. Edited by Thomas Burke. Bruce Humphries, 75 cents. A brief anthology of poetry and prose on art and beauty.

Let's Give a Play. By Gertrude S. Buckland. Crowell, $1.50. Suggestions and samples of "creative dramatics" for children. Nine home-made plays of educational value.

If You're Going to Live in the Country. By Thomas H. Ormsbee and Richmond Huntley. Crowell, $2.50. How to locate, buy, build, rebuild, equip and operate a country home. Very attractive in April and May, and good pictures make it more so.

Booklist Books, 1936. American Library Association, Chicago, 75 cents. An annotated and classified list of 300 books of last year, representing the composite judgment of many librarians.

Literary Backgrounds of Present Day Germany. By A. E. Zucker and W. P. Friederich. University of North Carolina Press, 50 cents. An outline for readings and studies in German literature since Lessing.

India in Revolution. By Eston E. and Ervid E. Ericson. University of North Carolina Press, 50 cents.

The Old Gospel for New Times. By Dallas C. Baer. Vol. I. Lutheran Literary Board, Burlington, Ia., $2.25.

The Source of Civilization. By Gerald Heard. Harpers, $3.50.

A Mapbook of English Literature. By John D'Auby Briscoe, R. L. Sharp and M. E. Borish. Holt, $1.25.

CORRESPONDENCE

Lobbying for Church Office

EDITOR THE CHRISTIAN CENTURY:

SIR: In a news letter appearing in your issue of March 24 I referred to the discontent which has been voiced in the United Church of Canada with certain lobbying for official position and pastorates. Extreme condensation left it possible to infer that the members of the central committee charged with raising the funds of the church were themselves implicated, but nothing was further from the fact or from my thought. Acts emanating from the fringe of a group are not necessarily the acts of the group; and in this case they earned the disapproval of most of the committee, who have the confidence of the church. But the evil is found far beyond that committee; and, after all, what we call self-seeking or office-seeking may be the quest for opportunity to perform a difficult service, or it may seek pomp and circumstance. Both types are found in almost every institutional life.

Toronto, Ont. ERNEST THOMAS.

Dr. Dewey Appeals

EDITOR THE CHRISTIAN CENTURY:

SIR: Your readers will be interested to know that a committee has been organized to sponsor an appeal for funds for financing Professor Arthur J. Kraus' breach of contract case against City College of New York, which is now pending in the New York courts. Dr. Kraus' case is in the hands of a capable and experienced lawyer who is giving the case the best of attention. Members of the sponsoring committee include Professor Arthur A. Brodeur of the University of California, Bishop James E. Freeman of Washington, Dr. Guy Emery Shipler, editor of the *Churchman,* Mr. George N. Shuster, of the *Commonweal,* and others.

Readers of The Christian Century will recall that Professor Kraus suffered most unjust treatment at the hands of the authorities at City College four years ago when, following his hunger strike to protest against the persecution of students in Polish universities, he was discharged from his post on highly dubious charges of mental incompetence. During his hunger strike Dr. Kraus' classes were taken care of by substitute professors, and his heroism and courage in undertaking the strike were commended by his City College superiors. His superiors also invited him to return to his post after the strike. However, a few days after returning to his classes Dr. Kraus was induced to submit to a psychiatric examination, and the authorities used the findings of that examination to justify his discharge. Other prominent psychiatrists, including Dr. Robert W. Laidlaw, Dr. William Browning and Dr. Charles Rosenheck, have testified as to the soundness of his physical and mental condition.

Our purpose is to assist Dr. Kraus in obtaining a full and impartial court review of all the facts relating to his discharge and thus to aid in removing the stigma of mental incompetence so unjustifiably imposed upon him by the action of City College. We estimate three thousand dollars will be needed for this purpose. We appeal to all who believe in justice and fair play to respond by giving as generously and as promptly as possible. Gifts may be sent directly to the secretary-treasurer of our committee, Mr. Edwin C. Johnson, at Lester Studio Building, Broadway at 114th Street, New York City.

New York, N. Y. JOHN DEWEY.

Our Industrial Bias

EDITOR THE CHRISTIAN CENTURY:

SIR: When a man who has lived in a steel city all his life, has known steel workers, and has known the changes made for the protection of the workers in a quarter of a century and the anxiety of employers and employees to avoid accidents, reads an article such as yours, "These Things I Saw," it just makes him say to himself, "Again preachers talking about things they are ignorant about and prejudiced about." You are horribly biased about labor and capital and I see it again and again as I read your paper. I visit the injured men from our plant at times, of course. Sometimes, the accident reveals weakness in the "Safety First" provisions at that place. But it is always because men make mistakes. It is not because employers hate their employees, as one might think from your paper. I know the men and I know the superintendents, and I think that you cannot know much about either. Please, now, let me be crude and brutal like this, for you have made me mad so often, I am greatly enjoying myself talking back.

United Presbyterian Church, GUY D. WALLACE.
Braddock, Pa.

Provisional Diplomas?

EDITOR THE CHRISTIAN CENTURY:

SIR: President Conant's recommendation at Harvard to introduce non-credit "hobby courses" to encourage graduates to pursue their intellectual and spiritual growth is, as suggested in your columns, a serious indictment of the efficiency of the American college and university. Unfortunately, daily observations confirm the truth of the charge. That many diploma recipients return to a life but little, if at all, changed from that of their pre-college days is an embarrassing educational fact. If four years of university training has had so little effect it seems very doubtful whether a con-

tinuation of spoon feeding will give the desired intellectual and spiritual strength.

Kindly permit a substitute suggestion. Why not have the college or university faculty state (and publish) the essential social, intellectual and spiritual qualities it deems a minimum for its graduates? Then upon the completion of the four year course, at commencement let the student be presented with a temporary diploma. Five years later, if failure to attain the minimum standard is evident, the graduate's temporary diploma is canceled. After ten years of successful maintenance of the proper standards the graduate's diploma is made permanent.

The college or university putting such a plan into effect would find the second commencement greater than the first. It would be full of honor for both the graduate and the institution. No, it would not close the place of learning, but provide it with a choice body of students. And what an intimate tie would exist between the worthy alumni and their alma mater!

Washington, D. C. D. O. KINSMAN.

Jews and the Crucifixion

EDITOR THE CHRISTIAN CENTURY:

SIR: Your attempt in the editorial of January 27 to show that the "Nazis Discover John" but not Jesus, was spoiled by exaggeration. "If the Jews did connive at Jesus' death at all . . ." seems to imply doubt as to whether any "Jews did connive at Jesus' death at all." Such an implied doubt is ridiculous.

That the Jewish leaders did connive at Jesus' death seems to be about as sure as the fact that Jesus ever lived at all. Many of them probably did it very conscientiously. Saul, for example, was thoroughly sincere, though very much worried, when he "persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there, unto Jerusalem in bonds, for to be punished." Perhaps, of course, Saul never did these things, but if he did, it was not because he was a Roman citizen, but because he was a zealous Jew trying to stamp out this new sect.

Perhaps also Luke lied when he said that Jews from Asia stirred up the multitude against Paul, and would have killed him but for the chief captain; that Jews banded themselves together neither to eat nor drink until they had killed Paul, and that he was saved because the chief captain sent him out of the city by night with two hundred soldiers. But if Luke lied about this, then nobody can find Jesus through his gospel. But if the Jewish leaders did stone Stephen, and try to kill Paul, then the story of their pressing Pilate to crucify Jesus seems probable.

The picture of Pilate in John's Gospel is rather loathsome. At one moment Pilate could say, "I find no crime in him," and the next moment, "Pilate took Jesus and scourged him." A few moments later with weak cowardice he could say, "Take him and crucify him, for I find no crime in him." The picture of the Roman soldiers is equally odious. That John tried to blame Jews and to exonerate Romans does not seem true. John made the most of the facts to blame the Jews, but that he and the other evangelists *reversed* the facts seems false. They merely overstressed the facts.

The persecution of Jews through history, and in Germany in particular in recent years, is a terrible crime, but any attempt to exonerate the early Jewish leaders from responsibility for the death of Jesus spoils the case. It is not supported by the facts.

Godhra, India. FRANK C. LAUBACH.

Picking Flaws in the Parthenon

EDITOR THE CHRISTIAN CENTURY:

SIR: It may not be amiss in view of Paul Hutchinson's article, "Money Beats the Drum," to quote the words of one of the most prominent laymen in the Presbyterian Church. "It was good of you to send me The Christian Century of March 31 with contributed article, 'Money Beats the Drum.' I have read with care and I may add, if it is not too violent, with disgust. It is a dastardly attack upon the good Morgan people and absolutely without foundation." Here is the reaction by a thoughful, noble man. Speaking for myself I might wish to see in your paper less of extreme partisanship. We expect partisanship in the daily press but a journal of religion should be a bit more impartial, for some of us do not hold the high estimate of the powers that be that you do. Frankly, I wish The Christian Century had a bit more cheer about it. You know, it is possible to "pick flaws in the Parthenon," and too often your publication resembles the Lamentations.

Englewood, N. J. HARRIS E. ADRIANCE.

The Question Box

Does it not seem that most of the functions formerly carried on by the church have now been taken over either by the state or by the public, quite without reference to any ecclesiastical organization? If this tendency continues, will there be any place for the church in the future, except in cases where adherents of certain cults or doctrines wish to meet to exploit their particular dogmas? Is not the church losing ground everywhere? E. B. C., Marshall, Mich.

IT would be easy to answer this question on statistical grounds. But a more profitable method would seem to be an examination of the true place of the church in the social order through the centuries, and its present response to its obligations.

There was a time when the church was the sole custodian of the morals as well as the religion of the people of the Western world. Imperfect and worldly as the church was during much of the Middle Ages and the pre-Reformation period, it was the one instrument, following the decline of Greek philosophy, for the stabilization of society and the prevention of its moral collapse. It was the teachings of the Christian church which abolished feudalism with its attendant evils. It gradually limited the autocratic powers of kings, whose arbitrary and cruel behavior shocks the modern mind. The growing resentment of the world against dictators, those upstart imitators of medieval tyrants, is proof of the growth of popular democratic sentiment under the leadership of Christian statesmen. Slavery has been reduced to rare and sporadic instances. Piracy has been swept from the seas. Dueling has been placed under the ban in all civilized lands. Social justice, the rights of minorities, the protection of women and children in industry, the rising protest against war and the war system, and a score of other ameliorations of former barbarisms and inequities, are manifestations of the influence of Christianity upon the conscience and behavior of humanity. For these are all the result of the teachings of the church which, with all of its limitations and divisions, is the most potent of forces for the enlightenment and progress of the race. When to these instances is added the application of scientific principles to the study of the Bible, of the universe and of human life, together with the gradual eradication of the crude forms of superstition which cursed earlier generations, the debt of mankind to the church is immeasurable.

Something of this advance is observed in the gradual transfer of functions which were wholly under the direction of the church in former centuries, to the state or to society, in which instances the church has initiated the enterprise, and still maintains an active interest in its proper administration. Such causes are those of education, public health, the care of the aged and of children, the provision of homes and security for the unprovided, and other important ministries for which the church may well claim the credit of inception and a large measure of guidance.

There are still other functions which the churches in their present divided and inadequate condition are unable to carry on with efficiency, and which wait for the realization of a closer unity among the Christian forces to become effective. Such are the contest with the liquor traffic, which has only begun; the fight with narcotics and the social diseases which are the chief bane of humanity today; the eradication of inefficiency in such activities as college education, religious journalism, ministerial training, missionary administration, and schemes of church building and other financial drives.

With all of its handicaps and inefficiencies, the church is the most vigorous and hopeful instrument for the advancement of humanity and the realization of the hopes of the race. Best of all, it is self-critical and unsatisfied with its present status and achievements. Therein lies its promise. H. L. W.

NEWS *of the* CHRISTIAN WORLD

Politicians Joining Anti-Red Crusade

Al Smith and Matthew Woll Support Roman Catholic Effort—Nazis Protest Fosdick's Appeal

(Correspondence from New York)

NEW YORK, April 18.—Evidently the success of the Roman Catholic Church in defeating the child labor amendment has impressed politicians with the value of lining up with it on its anti-red crusade. Al Smith and Matthew Woll, vice-president of the A. F. of L., enlisted at a meeting of about 4,000 in the Hippodrome last week. The meeting, prompted in the first place by Father Curran of the Catholic Truth Society and endorsed by Cardinal Hayes, Bishop Molloy of Brooklyn and Archbishop Curley of Baltimore, secured the support of the Protestant Episcopal Bishop of Long Island, Dr. Stires, and Rabbi Landman of Brooklyn. Bishop Manning sent a letter attacking communism. Mr. Smith found reason for solemn warning in the fact that in Russia a night shirt costs two-thirds of a month's salary. He made the point that this country, on the other hand, offers opportunity for all and stamps on its money "In God We Trust."

* * *

Nazis Resent Fosdick's Refugee Appeal

Dr. Fosdick stirred the wrath of the Berlin nazi press by appearing in a moving picture appeal for funds for German refugees shown to 2000 people in the Riverside Church. Pictures of the refugees themselves were omitted from the program as announced because it was feared that harm might come to their families.

* * *

St. Paul's Congregational Merged with Central

Church unity was practised without benefits of clergy when trustees of St. Paul's Congregational Church, Brooklyn, and of Central Congregational (the late Dr. Cadman's) Church surprised both congregations by merging St. Paul's with its parent body. St. Paul's property is to revert to Central Church and an option was signed for its sale. The pastor, Rev. Alan M. Fairbank, has gone to the Bunker Hill Church, Waterbury, Conn. Mr. Fairbank has been a prominent and effective leader of the peace movement in Brooklyn and is the second chairman of the Church Federation's commission on international justice and good will to go from Brooklyn to Waterbury, the other being the Rev. John C. Walker. Mr. Fairbank was also prominent in religious education circles in the city.

* * *

West Point Chaplain Goes to Bethlehem Cathedral

Rev. Roscoe T. Foust, chaplain of West Point, and the nearest thing to a pacifist the U. S. Military Academy has had as spiritual advisor, has accepted a call to be dean of the Protestant Episcopal Cathedral of Bethlehem, Pa., after serving at the academy for almost four years. The chaplain at West Point is a civilian, paid by the federal government. For a good many years he has been an Episcopalian.

* * *

Brick Presbyterian Church Leaves Downtown

The Brick Presbyterian Church, once the charge of Henry Van Dyke and now of William Pierson Merrill, is planning to leave the mid-town district for upper Park Avenue. Most of the parish officials live near the new location, where churches are reporting larger rather than smaller congregations. Many will be sorry to see the church leave its traditional spot. Dr. Merrill, commenting on the change, told the story of a church member who after opposing his pastor's policy at last supported it. The pastor said to him, "I am glad you have come to believe this policy is right." "No," the member replied, "I do not think it is right, but I think it is the will of God." The only other Presbyterian church in the new neighborhood is the Park Avenue Church, which may decide to merge with the Brick enterprise.

* * *

Nye Condemns Sheppard-Hill Bill in Speech

Sunday night, amid rain, thunder and lightning, Senator Nye spoke an hour and ten minutes to 500 Jews and Christians at a peace service and rally in the Church of the Holy Trinity, Brooklyn, and held his listeners. He reviewed with force and humor how we got into the last war and how we may improve our chances of staying out of another one. He vigorously condemned the Sheppard-Hill bill. The meeting was the second here under the auspices of the Emergency Peace Campaign.

* * *

Brewers Cultivate Public Relations

The United Brewers Industrial Foundation, dedicated to maintaining cordial relation between brewers and the public, was born at a luncheon at the Waldorf-Astoria, with the help of Colonel Ruppert, James W. Gerard, Herbert Bayard Swope and C. C. Pettijohn. Mr. Pettijohn, at any rate, ought to know a thing or two about public relations, after being general counsel for the Hays organization which so successfully sold the moving picture industry to the churches. Among the objects of the foundation is to call public attention to the use of beer in cooking "chocolate beer cake" and "beer cabbage slaw."

* * *

Laski Predicts Rift in British Labor Policy

On his way to deliver the Bronson Cutting Memorial Lectures in Washington, Harold J. Laski, professor of the London School of Economics, predicted to a crowded meeting of the New York chapter of the League for Industrial Democracy that the left wing of the British Labor party, which he and Sir Stafford Cripps are leading, would be read out of the party. He advocated British rearmament only on the basis of a military union of England, France and Russia against fascism.

BRADFORD YOUNG.

Turkey Pushes Arms Program

Men and Women from 16 to 60 to Be Conscripted—Non-Turkish Languages Discouraged by New Laws

(Correspondence from the Near East)

ISTANBUL, March 27.—Turkish preparations to meet any war emergency are continuing at an accelerated pace. In connection with them the government is devising a series of new bills, the aim of which is to organize the nation in time of war. Thus, it is reported, every citizen from the age of 16 to 60 will be considered a soldier, and training for war service will be given in all schools to boys and girls alike. A section of the "Turkish Bird," air organization, will be created in all towns with a population of 40,000 or more and the municipalities will be under obligation to build an appropriate training ground. As far as possible textbooks to be used in primary and secondary schools will have to make frequent references to aviation. The erection of a factory for the manufacture of airplanes and other motors is being considered.

* * *

Attempt Made to Westernize Turkey's Backward Areas

Attention has always been centered upon the work Turkey is doing in her Western provinces. Even at Istanbul little is known of what is now in progress in the Eastern provinces, but the little that is known sheds a very interesting light on the efforts made to westernize a region which has always been centuries behind its time.

Like all Turkish towns, Kars and Erzurum have been called upon to have a town-planning scheme. At Erzurum a hospital with 250 beds is going to be built at an estimated cost of £200,000. Various high schools are under construction, while the railway is advancing from Sivas to Erzurum. Trucks and lorries ordered from abroad will soon begin to connect Turkey with Iran commercially. Agricultural cooperative societies are being organized in several districts in the Eastern provinces.

* * *

Turkey Moves Toward Language Unity

Public attention is being increasingly centered upon the question of language as a common bond between Turkish citizens. Although until the end of the Ottoman empire the main distinction was between Moslems and non-Moslems, little importance was given at that time to the fact that the non-Moslems inside the empire did not all speak Turkish as their mother tongue.

Although the disrupture of the empire has made Turkey a well-knit block of 17,000,000 inhabitants, the existing problems in this regard are still complex. In the east until recently there subsisted a primitive tradition based on feudalism and the use of Turkish by people of undefined origin. In the south, Arabic rivaled Turkish, spoken by what may probably be regarded as

Arabized Turks. In other districts, Turkish refugees from Greece and the Balkans continued to speak Greek or some Slav language.

There is now a tendency to take such steps as may be best calculated to assimilate such elements as to varying degrees are or were sharers of Turkish culture. Certain municipalities are fining five liras all persons caught in the public use of any non-Turkish language; but, simultaneously, there are many people who would like to renounce drastic measures, giving the preference to efforts and facilities in the way of public education. It cannot, indeed, be denied that the remarkable progress of Turkish public education has without visible efforts obtained the same results.

Another aspect of the same question, but of less importance, concerns non-Moslems, mainly Greeks, Armenians and Jews. Of these the Greeks can hardly be assimilated, as their racial and cultural contact with Athens is much too close. An important fraction of the Armenian community already uses Turkish as its mother tongue, but nevertheless cannot be considered as wholly assimilated. As to the Jews, there is a natural tendency among the younger generation to discard Spanish and French in favor of Turkish, a tendency which it is said will show its full effect only when the Turkish educated Jews have married and founded new homes.

* * *

Turkish Theatrical School Established

When the five girls and 11 young men who are now studying at the Ankara theatrical school have completed their training, Turkey will be in possession of the first national theatrical troup formed after Western methods.

Prof. Karl Eybert, who is attached to that school as chief adviser, spends much of his time in Turkey, and is assisted by a few foreign teachers of international reputation, and also by the best elements to be found in the country. Thus Turkish literature is taught by Erdjumend Ekrem, a well-known Turkish writer and journalist and former chargé d'affaires at Warsaw. The Turkish staff also includes Ertugrul Muhsin, the pioneer of the modern Turkish theater.

The students are taught phonetics, mimicry, intonation, history of theatrical art, Turkish literature, history of art, German, rhythmical and modern dances, gymnastics and fencing. The duration of the course is five years for the opera, and three years for the drama section.

* * *

Would Create a National Art

Avoiding the example of certain South American countries, Turkey is not willing entirely to rely for her theatrical needs upon foreign troups exclusively. While considering the coming of such troups as desirable, she wishes to create a real national art. In order fully to understand the difficulty of the enterprise, it ought to be recalled that everything has to be created in that respect. Great stress is, therefore, being laid upon the careful translation of the works of such authors as Shakespeare, Molière, Goethe and Schiller. At the same time, efforts are made to react against such social prejudices as are preventing good elements from choosing the theater as a career.

E. Gueron.

Educators Face Fascist Danger

Religious Education Association Considers Responsibility of Religion and Education for Maintaining Freedom

(Special Correspondence)

Cleveland, O., April 14.—With a stirring challenge to individuals and churches to resist every manifestation of totalitarianism and every encroachment of authority upon religious and civil liberty, Rabbi Abba Hillel Silver of the Cleveland Temple brought to a close here tonight the 35th annual meeting of the Religious Education Association. Appearing with him on the final program were George Johnson of the National Catholic Welfare Conference and F. Ernest Johnson of the department of research and education of the Federal Council of Churches. All three speakers in warning against the menace of state absolutism were striking the note which has been sounded constantly from the platform and the floor during the three-day sessions of the association.

Education and State Authority

The Religious Education Association is a body of religious leaders and educators—professors, pastors, directors of local church educational programs; Protestant, Jewish, Catholic and without religious affiliation—who meet annually to discuss some problem of social importance. This year some 100 members assembled to consider "Education and Authority in Church and State." "Four of the world's greatest nations," said an official invitation to the meeting, "are bound hand and mind and mouth by relentless authorities—military, social, economic, religious. . . . Advocates of regimentation under totalitarian forms of government, both fascist and communist, are employing every artifice of propaganda and social pressure, even physical force, to draw us into their diverse camps. . . . At Cleveland we shall face these issues squarely."

Growing Threats to Liberty

The process of thinking through these issues was guided by a series of questions. The first of these, to which the opening evening's discussion was devoted, was: "What are the growing threats to religious liberty?" Clarence Pickett, executive secretary of the American Friends Service Committee, answered that question from the point of view of a pacifist, calling attention to the threat of regimentation and arbitrary control, which accompanies war or the preparation for war, and J. King Gordon of the Canadian Fellowship for a Christian Social Order discussed the menace to freedom necessarily involved in the operations of a competitive economic and industrial order. He warned of the increasingly repressive measures which a prophetic and ethically relevant gospel must expect from an increasingly monopolistic and unstable economic system. With equal emphasis and effect Claris Edwin Silcox of the Social Service Council of the United Church of Canada pointed out the dangers of a totalitarian church.

Effects on Personality

Since the association is made up largely of educators, it is not surprising that a great deal of attention was given to the effects upon personality involved in the unwarranted exercise of authority. What happens to the person who falls a victim to the authority of state or other institution, whether by resorting to hopeless resistance or by submitting? Clarence Pickett gave a number of interesting examples of resistance among Friends, citing some cases of persons who have under pressure yielded to the state where an ethical issue was felt to be at stake and other instances of unyielding opposition, and pointed to certain unfortunate consequences to personality in both types of case. Robert L. Tucker, Methodist student pastor at Ohio State University, gave similar testimony out of his experience with students at that institution who had felt conscientious objection to military drill and who either came to terms with the requirement, with consequent moral loss, or else were forced to suffer ostracism or expulsion. In that same connection Wilhelm Hubben, director of religious interests at George School (Pa.), gave a brilliant analysis of the psychological background and implications of German nazism. Miss Edna Acheson, director of religious education at the First Presbyterian Church of East Orange, N. J., and C. Ivar Hellstrom, minister of education at the Riverside Church, New York, gave examples of how institution and convention often operate to thwart and destroy the free impulses of children.

Feeling for the reality of the problem was more general in the group than a willingness to prescribe for it. It seemed to be the general view, however, that resistance should be made to undemocratic and arbitrary external control even at the cost of personal suffering and disintegration. The importance of building up in individuals spiritual resources for meeting such emergencies was emphasized, and the value of fellowship with other individuals of similar mind and purpose was frequently urged.

What Religion Requires

Three speakers addressed the group upon the question, "What freedom does religion require?" Shailer Mathews insisted that religion must espouse the cause of the individual in a time when his interests and needs are being widely ignored; Henry Smith Leiper of the Universal Christian Council brought a fresh picture of the resistance being offered by the German church to the encroachments of the state; and Rabbi B. R. Brickner of the Euclid Avenue Temple of Cleveland made an impassioned plea for resistance to every effort in our own country to suppress liberty.

Program for Next Year's Meeting

The association's board of directors has announced that next year's topic will be "Religious Values in Non-Church Life" and that representatives of the labor movement, the cooperative movement, and other movements which are functioning largely outside of the church field, will be invited to interpret their positions to the association and to indicate why they have been unable to find their place within the church itself.

Dr. Hugh Hartshorne of Yale divinity school was re-elected president of the association. Rabbi Isaac Landman of New York and Prof. Harrison S. Elliott of Union Theological Seminary, New York, were elected vice presidents; Prof. Blanche Carrier of Northwestern University, secretary; and Mr. Waitstill Wood of Chicago, treasurer.

John Knox.

New Council of Churches Formed

Rhode Island Revives Lapsed Federation—W. Earl Ledden is President —Kathleen Norris in Boston

(Correspondence from New England)

BOSTON, April 16.—The organization of a Rhode Island Council of Churches on April 4 in Beneficent Church, Providence, is being hailed as a real achievement. Dr. W. Earl Ledden is president and Rev. Vernon W. Cooke, secretary. It will have three departments: church comity, religious education and social welfare. The Inter-Church Commission on Social Action, which includes Jews, welcomes the new and more official organization. It has unique features. Delegates represent local churches, which are to elect from one to six according to size, and be asked to contribute $1 annually for each 100 members. The organization will be state-wide, giving rural churches proportionate voice. Individuals whose churches have not yet joined may become associate members. "Many have already discovered that it is built on a broader and more tolerant base than the average federation . . . that there is the fullest liberty in approaching the religious and social problems in a cooperative and scientific spirit."

The plan is explained by the traditional individualism of Rhode Island, the compactness of the state centering in Providence, and the desire to avoid obstacles met in the past. A federation of churches was organized in 1902, which by demonstrating the possibilities in interchurch cooperation, especially in imitation of New York City's "cooperative parish plan," helped, according to Dr. E. B. Sanford, to make possible the organization of the Federal Council. After that council was organized, the desire of some to imitate the doctrinal basis of the national council and exclude "liberals" paralyzed activities, and the federation lapsed. Now, after 20 years, the leaders believe that the new council "will make the church articulate and effective, able to face the uncertainties of the future and the opposition of anti-religious forces."

* * *

Episcopal Bishops Speak Out

Episcopalians in eastern Massachusetts have the inspiring leadership of three bishops. The suffragan, Samuel G. Babcock, announces his intention to retire in the fall, after 24 years of arduous service, during which he has confirmed 40,000 persons. The senior bishop, William Lawrence, addressing the 152nd annual convention, said that parishes which seek part of their income from games of chance are "undermining character and undoing the very work for which they receive charters from the state." "We were told that society needs not prohibition but careful license and education to the moderate use of liquor. How many of our laymen, or of the loud talkers outside, are at work to make our communities more temperate? or studying the effects of alcohol?" The official head of the diocese, Bishop Henry K. Sherrill, declared that "the church in every generation is tempted to stand for things as they are. If anything can be predicted, it is that we have come to an era which will necessarily stress the welfare of the many rather than the privileges of the few. It is not an aid to spirituality to be hungry, cold or desperate!" Yet, he held, the church must not take sides nor "advocate definite programs regarding transitory issues."

* * *

Salvation Army Celebrates Anniversary

April 10, the 108th birthday of William Booth, founder of the Salvation Army, was celebrated by the visit of Gen. and Mrs. Edward J. Higgins to Boston and Hartford. They were received by Governor Hurley, a member of the Army's Boston advisory board. At a public meeting, opened by the song, "Hark, my soul, what warlike songs are swelling through all the land," the general preached on the foundation truth: "Who gave himself for us to redeem from all iniquity." On the same date, 12 cadets from the Eastern Training College were closing their ten days of "field work" in Somerville—visitation, ministry to sick and needy, indoor and open air evangelism. The disciplined enthusiasm of these joyous young women, including college graduates, made a deep impression on all who heard or entertained them. The army has in New England 90 corps, besides ten institutions such as industrial homes, fresh-air camps, day nurseries and the "Evangeline Booth Maternity Home" for unmarried mothers. There are 300 officers and 5,000 members of the corps, known as soldiers, having signed the "Articles of War."

* * *

Kathleen Norris Addresses Boston on Peace

At the "No Foreign War" mass meeting in Tremont Temple on April 14, Kathleen Norris made the deeper impression because she has laid down the novelist's pen to speak for this crusade. As the English public's protest prevented the Ethiopian crisis from developing into a general war, she urged her hearers to let Congress know that "we will not defend American investments abroad, nor send munitions to any belligerent nation, but raise our voices in favor of the proposed amendment requiring a popular referendum on war, except when the country is invaded." Rev. J. W. Campbell defended the "Oxford Student Pledge" not to participate in war.

* * *

And So Forth

The Massachusetts legislature has passed a bill, favored by eight such organizations as the Civic League, League of Women Voters, Boston Chamber of Commerce and Federation of Women's Clubs, providing for "proportional representation" in towns and cities. It follows the wise custom of the commonwealth in progressive legislation, by making the provision optional.

Vermont is the first of the four states involved to ratify the agreement with the federal government for the flood-control of the Connecticut river.

"Boston has been a port for 300 years. The first two months of 1937 have been the busiest ever known, and ships from and to the seven seas have succeeded each other in seemingly endless procession." So reports Richard Parkhurst, vice-chairman of the port authority. Boston now ranks second of United States ports in passenger, and seventh in freight, traffic.

EDWARD TALLMADGE ROOT.

England Fears New India Crisis

Regards as Unreasonable Congress Party's Refusal to Take Office—Observe Swinburne Anniversary

(Correspondence from England)

LONDON, April 6.—It cannot be denied that the new Indian constitution has come into being under a heavy cloud. While it holds a majority in six of the provinces, the Congress party will not take office. The governors clearly do not desire a situation in which they must use their powers as constitutional kings. But they may be forced to do so. The governor for example has the prerogative of dissolution and where there are several parties it may become necessary for him to do as the king can do in this country, dissolve parliament and call for a verdict of the electorate. It may even prove that the various provinces will work out their political systems on different lines. Opinion in this country has not been marked by any sharp division. It is true that the "progressives" rather tend to think that in face of the demand of the Congress party some accommodation might have been made, and that it is unwise in the face of the prospect of a bitter conflict to let punctilio be the order of the day, especially as the Congress leaders disclaim all intention of nullifying the new constitution. But for the most part our people think that it is unreasonable for Indian statesmen to force an issue which might never arise. No one seriously contemplates the possibility of any arbitrary use of the powers left with the governors. We are accustomed to such a constitution in this country, and perhaps we have not understood how it must look in an Eastern land with far different traditions.

* * *

Celebrate Swinburne's Centenary

If Algernon Swinburne had lived to the present hour, he would have been a hundred years old today. I am old enough to remember seeing him with his golden mop of hair as he took his morning walk on Putney Heath. In the memories of our youth the men of my age must keep a place for Swinburne. He was the singer of the rebel host who hated all tyranny. How he would have hymned the hatred of modern despots! He was also the singer who uttered the songs of farewell to the "pale Galilean." His music captured our ears even though we knew that he was singing the praise of a resurgent paganism. He was moreover fierce in controversy upon many literary subjects. He had the bad judgment to caricature Coventry Patmore, who nevertheless lives and will live. Swinburne was a magnificent ally, but a remorseless enemy.

In later life he found a refuge with Watts-Dunton, who became almost his guardian, and was always his loyal and affectionate friend. There are some who smile at the poems of his later life in which he sings the glory of childhood and becomes the laureate of babyhood. I like the man in these lyrics no less than the chanter of "Songs Before Sunrise." But when youth generalizes about the "Victorians," it should

be reminded that Swinburne was as much entitled to that name as Tennyson.

* * *

Five Railway Accidents In Three Days

Five railway accidents took place last week in three days. This fact, though serious, will not lead to the suspicion that traveling on the railway system of this country has now become dangerous. The standard of safety has been high and there is no reason to suspect any falling off in efficiency. They were all accidents in the London area. In all 11 lives were lost and 30 persons injured. Of the 11, ten were killed in the collision between two electric trains on the Southern Railway, outside Victoria station. The other four accidents were not so serious.

* * *

Veteran Journalist Resigns

For 51 years Miss Jane Stoddart has had a distinguished place on the staff of the *British Weekly*. That paper has had three editors, Sir W. Robertson Nicoll, the Rev. J. M. E. Ross, and Dr. Hutton, and each of them acknowledged his great debt to this brilliant journalist, who is now leaving Fleet Street. Lorna, to use her pen name, is, like all good journalists, able to turn her hand to any piece of work. "No one is too good to be a journalist," her great chief, Nicoll, used to say, and I think Miss Stoddart must take pride in the memory of her many varied achievements.

There were fields of knowledge which she made peculiarly her own. She is intimately acquainted with the thought and action of the Protestant churches on the Continent. She has made a thorough study of the history of socialism. She has shown in her books upon the Bible how wide is her reading of great literature, and it is needless to lay stress upon her familiarity with the preachers of her time. Like Nicoll she had a boundless admiration for Joseph Parker. Nicoll told me once that for him no one had taken Parker's place, and I think Miss Stoddart would say the same. But there will be very many in Fleet Street, and without, who will recall today memories of the courtesy and kindness of this fine journalist.

* * *

Why Educators Must Take Sides in Politics

Among the many Easter conferences there was one, held at Oxford, upon "New Deals in Education." Before this conference Mr. T. F. Coade, headmaster of Bryanston, spoke upon "Responsiveness." Under this subject he gathered up these human characteristics which education should foster—sensitiveness, spontaneity, creativeness, initiative, respect, freedom and discipline. These characteristics the totalitarian state tends either to destroy or to prostitute. Educationists must decide on which side they stand in the approaching crisis in Western civilization.

* * *

And So Forth

Mr. Lloyd George speaking at Carnarvon complained of the apathy of the people. "There is no challenging principle that would rend the air right through. The old things are passed away and new things have not yet been quite formulated, but they will come like a raging, mighty wind as all great movements come."

The ministry of transport has analyzed 100,000 fatal and nonfatal road accidents reported during six months in 1936. Over one-third of the victims were bicyclists and over 40 per cent of the accidents occurred at road junctions. An increased provision of two-track roads is clearly demanded, and steps must be taken to insure clear visibility at road junctions.

The revenue returns for the year which ended on March 31 are variously interpreted, but under any reckoning they are noteworthy. Some say there is a surplus of £7,530,000, and others a deficit of £5,597,000. The figures however are clear enough. Toward the redemption of debt £13,127,000 was allocated; take from this the deficit of £5,597,000 and the result is the official surplus of £7,530,000. These figures are evidence of a revival in trade.

In an able letter Mr. W. M. Childs answered in the *Spectator* the letter of Mr. Forster to which I referred last week: "The value of the coronation depends greatly upon what we make of it and bring to it. Bring to it some reverence for the long pilgrimage of our people; some faith that all authority and power, whether of kings, or county councillors, or village constables, is a trust held for God and the community; and some conviction that in a free commonwealth government must be founded upon a true and lively partnership; and then, in spite of Mr. Forster's nightmare of roundabouts and masked faces, we may make much of it, and feel all the better, and even escape hysteria." There will be general hope that it may prove so.

EDWARD SHILLITO.

Will you be independent at **60?**

Many ministers are finding it possible to create an estate that will start paying dividends at sixty. Are you a member of this group?

For younger men an endowment policy maturing at age sixty is ideal. Its comparatively early maturity gives promise of contented and useful later years, but its benefits do not become payable before they are really needed. Its generous surrender and loan values help to tide over periods of unusual expense, such as the time of higher schooling for children.

Often men think this type of insurance is too costly. Let us surprise you with the economy of our low rates on this attractive policy—issued only to ministers.

Shall we tell you about this contract by mail? No agent.

THE MINISTERS LIFE AND CASUALTY UNION
1000 West Franklin, Minneapolis, Minnesota

Yes, tell me without obligation about the Endowment at age 60 policy advertised in the April 28th CHRISTIAN CENTURY.

Name (Please Print) .....

Address .....

P. O. ..... **State** .....

Birthdate ..... **Denom.** .....
Month Day Year

4-37

Loss of Dykstra Hurts Cincinnati

City Will Miss Efficient Manager—Parochial School Issue Bitterly Contested Throughout Ohio

(Correspondence from Cincinnati)

CINCINNATI, April 15.—Cincinnati is loath to lose her able city manager, C. A. Dykstra. He has proved a competent citizen, and if he can run the University of Wisconsin as well as he has managed Cincinnati, that institution and state will be fortunate. Many find it hard to understand how he could make the change in view of the $10,000 loss in salary. Mr. Dykstra rightly feels that "there are compensations surpassing salary." He wants freedom to speak his mind, and we hope the people of Wisconsin will always accord him that freedom. They may rest assured he will use it wisely. "What adults are we to produce?" he asks. "Certainly not the grasping, self-satisfied individual . . . not the adult who finds his most solid satisfaction in the successful 'deal' or a raid on some pitiful radical headquarters . . . who believes that all public enterprise is corrupt and all private operation uplifting . . . not the adult who exploits human beings . . . fears the human mind, suspects the processes of free inquiry. . . . We must ask our schools to produce adults with self-control, self-discipline, and some ability to put themselves in the other fellow's place." Mr. Dykstra would develop at Wisconsin public-minded persons trained to live in a cooperative commonwealth. All success to him!

* * *

Parochial School Issue Stirs Bitter Feeling

Speaking of public-mindedness, our Roman Catholic friends seem willing to subvert the public good to serve their private ends. The various bills they are sponsoring to aid the parochial schools, and incidentally to cost the taxpayer well over the estimated two-year appropriation of $7,000,000, have passed the Ohio senate but are apparently being held up in the house. [The bills were sent to the education committee and apparently have little chance of passage in this session of the legislature. THE EDITORS] Of course, there is one very easy and simple way for the Catholics to secure everything they ask without any political agitation whatever: send their children to the public schools, and back to their churches for a half-hour's religious instruction during the week, as the Protestants do. This, however, they quite properly refuse to consider. The taxpayers of the state should just as properly refuse to help support these private religious schools. It is noteworthy that no Cincinnati paper has taken a stand editorially on this touchy issue. If the bills should pass, there would doubtless follow lengthy and acrimonious and embittering litigation. Already the matter has provoked hard feelings and stirred up old prejudices. The attempt to rescind Ohio's ratification of the child labor amendment is also causing wide resentment. This deep and apparently irreconcilable cleavage between Protestantism and Catholicism is one of Christendom's chief tragedies; far greater, I think, than our sectarian absurdities, deplorable though they may be.

* * *

Predicts War's End In this Century

In a recent address here, Rabbi Silver of Cleveland spoke prophetic words: "I am convinced," he said, "that the twentieth century will do for war what the nineteenth did for slavery. Be not discouraged because of armaments; the temples of paganism were never more numerous and magnificent than when they went down to defeat. There is chaos in the world today, yet out of this chaos there will emerge a new creation. New creations always emerge out of chaos."

* * *

Bishop to Have Cathedral In Trailer

Bishop Hobson's decision to tear down the 85 year old Episcopal Cathedral and instead have a cathedral on wheels, a wayside pulpit in a trailer, a bishop's seat that is peripatetic, is generally approved. The diocesan house will be moved to property adjoining Dr. Frank Nelson's church, the leading parish in the diocese of Southern Ohio. It is to be hoped that the bishop's movable cathedral will be ready for inspection at the triennial General Convention, which meets in Cincinnati Oct. 6-21. Bishop Perry, Dr. G. W. Hobbs (publicity secretary) and others have been here for conferences relative to the convention, which it is anticipated will bring several thousand Episcopalians to the Queen City.

* * *

Names Religious Aims Of State University

Dr. Raymond Walters, the able and popular president of the University of Cincinnati, addressed the April meeting of the Federation of Churches. While admitting that a university under public support cannot teach theology, he nevertheless declared that "one vital function of the university today is to see that the great spiritual and philosophical heritages are transmitted to our generation, which, with its incessant change, so peculiarly needs them."

* * *

Resigns After 18-Year Pastorate

Herbert Hezlep has resigned from Knox Presbyterian Church after a pastorate of 18 years, during which a beautiful new sanctuary and parish house have been built, over 2,000 new members have been received, and more than one million dollars has been contributed. Dr. Hezlep will continue as pastor emeritus and live in the parish, the congregation having given him the manse in recognition of his faithful services.

* * *

Newspaper Warns of Dangers to Free Speech in Wartime

When and if we become involved in another war, it will be helpful to use such quotations as this from the conservative papers that will doubtless be loudly proclaiming that every citizen's duty is to support the government irrespective of personal feelings, etc., etc. This bit is from an editorial in the Cincinnati *Enquirer* of April 9: "The greatest danger is that in trying to muster the nation's entire resources for war,

WHY DID

JOHN D. ROCKEFELLER, JR.

WRITE TO JAMES A. FARLEY?

See if you can answer this question after reading the remarkable article, "President Roosevelt's Dilemma," by Louis Wallis in The Christian Century, reprinted free for you.

Here is the dilemma: Business recovery must go much further; else the New Deal fails. —But if recovery *DOES* go on, it will inevitably drive up land prices, and inflate ground rents, and lead to another period of land speculation, *which will produce another economic slump.* Most "frozen paper" in banks is based on inflated land values.

Two remarkable articles by Louis Wallis, "*President Roosevelt's Dilemma*" and "*The Economic Problem,*"—both reprinted from *The Christian Century*—will be forwarded to you free by sending your name clearly written on a postal card to Dept. D

WILLETT, CLARK & CO.,
440 South Dearborn Street
Chicago, Illinois

we may destroy liberty beyond any hope of restoring it. Any war in which the American people engage will be a people's war. That means the people should be entitled to discuss the war openly, to criticize it openly, to know what is being done and why. If these rights are not assured, the pending legislation to take the profits out of war should be defeated, or amended to protect liberty of speech and press. If we cannot make war and maintain our liberties as free men, then there is no point in making war for any purpose!"

* * *

Community Chest Launches Campaign

The two-week community chest campaign is off to a good start in its effort to raise $1,850,000 for 74 agencies. One thousand two hundred persons attended the opening rally Sunday afternoon, April 11, when a religious note was struck by clergy of three faiths, Rabbi Morris Lazaron of Baltimore, Dr. Gaius Glenn Atkins of Auburn Seminary, and Monsignor John Treacy of Cleveland. Robert Lambert, rector of Calvary Church here, is to be congratulated for his fine leadership of the interreligious committee which sponsored this meeting, and which has been active for the last two months in seeking to educate pastors and people concerning the needs of the chest.

* * *

Raise Funds for Flooded Area

Some $20,000 has been raised for rehabilitating the Presbyterian work in Cincinnati's west-end tenement district, washed out by the flood. A new parish house has been purchased, and it is safe to predict that this church, under the able leadership of L. W. Almy, will continue to make its indispensable contribution.

* * *

Pastor Elected President of Marietta College

Harry K. Eversull, of the Walnut Hills Congregational Church, has been called to the presidency of Marietta College. Dr. Eversull has been here for 12 years, and was for two years president of the Federation of Churches. Always active in civic affairs, his loss will be keenly felt and his place hard to fill.

* * *

And So Forth

The annual Good Friday services of the Federation of Churches drew over three thousand people to Taft Auditorium. Jesse Herrmann of Lexington, Ky., Carroll Lewis of Middletown, O., and John Herget of Liberty, Mo., were the speakers.

The American Guild of Organists meets here in June.

The executive committee of the federation has agreed to have the Preaching Mission here next fall, Oct. 31-Nov. 3. It is understood that Dr. Leslie Weatherhead, of City Temple, London, will be one of the leaders.

Evanston Presbyterian Church has called a Yale Divinity graduate, W. C. Emigholz, pastor of the First Presbyterian Church of Richland Center, Wis., to succeed E. W. Ziegler as its pastor.

Cincinnati and Hamilton County food dealers have agreed to close Wednesday afternoon, thus giving their employees a five and a half day week. While heartily praising this forward step, one can also regret that it was not taken long ago.

Elwood Haines, rector of Christ Church, Glendale, goes to Louisville the last of May to take up his new duties as dean of the cathedral there. The diocese of Kentucky is fortunate to have secured a man of such courage, consecration and personal charm as Mr. Haines. His six year ministry in one of southern Ohio's wealthiest parishes has been highly successful, and he will be greatly missed.

$3,989,405 was paid for 524,915 gallons of whisky in Cincinnati in 1936, enough to supply every person in the city with 1⅓ gallons. Liquor men hope for a $5,000,000 year in 1937. Of course, these figures represent only those liquor sales about which the state *knows*.

WILLIAM H. HUDNUT, JR.

Handwork Exhibit and Conference Will be Held in Boston

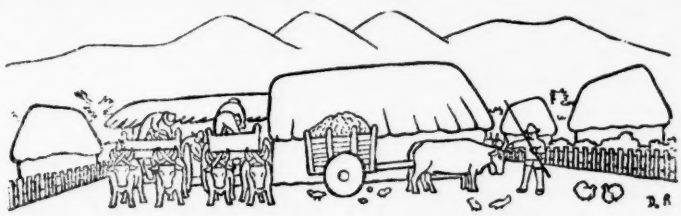
Under the auspices of the Judson Press there will be held, the afternoon of May 15, at the Judson Press Bookstore and Ford Building, Boston, a handwork conference; there will also be an exhibit of church school handwork at the bookstore from April 15 to May 15. The purpose of the conference and exhibit is to secure new and practical ideas of expressional activities for the departments of the church school, to stimulate the use of this method of teaching, and to guide teachers in the right use of the method. Rev. E. A. Estaver, director of religious education for the Massachusetts Baptist Convention, is general chairman of the conference, and there will be a number of able conference leaders. Carroll E. Whittemore, of the Judson Press, will have charge of the exhibit. Both conference and exhibit will be open, it has been announced, to all New England churches.

Religious Issues Disturb Ontario

Provision for Roman Catholic Schools Stirs Protest—Catholics Fight Birth Control Clinics

(Correspondence from Toronto)

TORONTO, March 31.—Ontario has been deeply stirred by controversy over the support out of public funds of the Roman Catholic schools. While the public schools and separate schools alike were subject to a common standard and curriculum, and teachers possessed the same qualifications, the separate schools were each locally administered by a separate school board of trustees. Each taxpayer registered as a supporter of the one system or the other, and his taxes for school purposes were distributed accordingly. Grants in aid from the provincial treasury were supposed to be distributed equally. But what about the large sums paid into municipal treasury by corporations? Until 1935 all this went to public school boards, Catholics being thus left to make up a greater sum out of direct taxation. Persistent efforts have been made to lessen the burden laid on Catholics and after a recent general election in which the Catholic vote was given with substantial unanimity to the successful liberal party, the new provincial administration introduced legislation providing for distribution of corporation taxes according to the religious affiliations of shareholders. The de-



MEXICO

Where Yesterday Lives

markets . . . fiestas . . . handicrafts . . . folklore
pyramids . . . churches . . . convents . . . villages

In Today

economics . . . politics . . . music . . . art
social patterns . . . labor movements . . . education

offered by

The Twelfth Seminar in Mexico

and

The Festival of Pan American Chamber Music

July 8-28

THE COMMITTEE ON CULTURAL RELATIONS WITH LATIN AMERICA

Hubert Herring, Director

289 FOURTH AVENUE NEW YORK

tails were cumbersome and created great difficulty, both in interpreting and administering the law.

* * *

Religious Conflict Becomes Bitter

The major trouble, however, arose from a widespread fear of any disturbance of the once established settlement providing for separate schools. Suspicion of increased influence by the Catholic Church on governments was aroused, and a by-election to fill a vacancy in the legislature evoked bitterness to which Ontario has long been a stranger. Despite the avowed determination of the government to maintain the law, opposition also was sustained; and the opposition party declared its intention of making this the main issue at the next general election.

* * *

Report of Provision Brings Temporary Peace

As part of this campaign its leader introduced into the legislature last week a bill to repeal the objectionable amendments to the school act. To the general surprise the premier at once accepted the proposal on the ground that while the government had sought an equitable solution, the difficulties had been such that the arrangement was satisfactory to nobody and the prospect of religious bitterness in political life was so serious that public spirit demanded the abandonment of the disturbing policy. So in the closing hours of the session the law of 1935 was repealed. Opinion is divided as to whether the government should be credited with high public spirit, or with sagacity enough to forestall an electoral struggle in which their prospects would not be very cheerful. At any rate the issue is set aside for the time, and peace is restored.

* * *

Birth Control Becomes Live Issue

Much resentment was aroused by the action of the Canadian Radio Corporation in refusing to allow a broadcast favoring sterilization of the mentally defective while fierce denunciations of the policy were not interfered with. So also, broadcasting support of birth control clinics was not allowed while attacks on birth control from Catholic pulpits were allowed. The issue came to a head in another field. A social worker visited a number of homes in a very poor suburb of Ottawa, where Catholic French-speaking people constituted the major part of the dependent population. In the homes visited eight, nine, or ten children had come to mothers of 35, often mentally defective and in many cases with husbands on relief. The social worker invited these mothers to apply to a birth control clinic for advice and aid in regulating the frequency of childbirths. This particular worker is one of a number put in the field by a public spirited citizen who has been deeply impressed by the tragic situations produced among the less educated by lack of reliable information.

The criminal code of Canada forbids the sale or advertisement of any means, instructions or articles, designed to prevent conception. The Catholic Church exerts all its power to prevent the use of such articles, but favors instruction as to the "safe period." No issue arises therefore about the wisdom of regulating frequency but only as to method.

* * *

Social Worker Arrested

Intense interest was aroused by the arrest of the social worker and her prosecution. Her employer assured financial means to fight the case to a finish, and so it became a test case and the hearings have lasted, with interruptions, over five months. Evidence of every kind, biological, statistical, sociological and ethical, was organized and presented. Two charges were early set aside by the court, and this left only the charge of advertising. Conviction on this ground seemed to expose every priest to further prosecution. But the law provides that the accused shall not be convicted if she proves that the acts done were in the public interest.

* * *

Court Decision Creates Important Precedent

This of course would be the plea in case of a priest being prosecuted, and it was the defense in this case. The prosecution argued that public good was not served because the worker visited Catholic homes where the adoption of contraceptive methods is forbidden by the church. The court ruled that the giving of information left each person free to use it or not, and set the plea aside. The parade in the witness box of the women visited provided a demonstration of the need of some such work, and the court finally held that in the absence of any public provision for the giving of reliable information, the acts of the worker were in the public interest and the case was dismissed. Moreover, the court held that though in one or two cases the worker may have exceeded the requirements of the public good, this was so outweighed by her work as a whole as to constitute no excess at all.

The trial has had important results. The evidence was printed extensively in the French Catholic press. Catholic clergy who followed the proceedings expressed their gratification over the fairness with which their teaching had been presented. Good feeling prevailed throughout. But some clergy have rushed into the press claiming that evidence does not count, since the church declares what is right. Meanwhile the test case has been fought and won. The United Church of Canada through its General Council has recommended the establishment of reliable clinics.

ERNEST THOMAS.

Sees Papal Encyclical as Aid to Protestant-Catholic Union

Dr. Adolf Keller, general secretary of the European central office for interchurch aid, sees in the recent papal encyclical against Hitler a step in the direction of Protestant and Catholic rapprochement. "This encyclical message," Dr. Keller said, "is in content and form one of the greatest, most intrepid, and deeply religious messages which the Catholic Church has proclaimed in modern times. . . . It was also given to the author of this remarkable document to speak of his church without hurting the feelings of other Christian groups which believe in an all-comprehending Christian church standing firmly on the word of God, on the doctrine and life of Christ. . . . In this respect the encyclical may be epoch-making. Even Protestants may feel here that the Christian church of whatever confession stands on a common historic ground and fights today in a common front against modern secularism and paganism even if such a front is not openly organized."

Dr. Dan Bradley Resigns

Dr. Dan Freeman Bradley, for many years pastor of the Pilgrim Congregational Church in Cleveland, has offered his resignation. The church is taking action on it at a special meeting called for April 25.

EUROPE $60

Complete, concise booklet explains how to travel everywhere at lowest rate via freighter, the pleasant way that thousands of teachers, physicians, authors, business people, etc. go. Large outside rooms; good meals. 16-21 day trip to Panama $55; many stops. Mexico $30; Japan $90. Hundreds of other low-priced trips. The ONLY COMPLETE booklet listing ALL freighter trips gives passport & visa data, auto rates, tells clothes to wear, etc. An informative, money-saving volume needed by all travelers. Price 25c. Send coin or stamps to HARIAN PUBLICATIONS, Dept XB, 270 Lafayette St., N. Y. C.

VERMONT SUMMER SCHOOL OF THE
AMATEUR THEATRE
Morrisville in the Vermont Highlands
Teaching everything a Minister needs to know about Drama in Worship or Religious Education. Expense of four weeks' Course, July or August: $100 Mountain climbing, swimming, golf, tennis, etc.
For Folder address: Griswold Williams, Director
16 Beacon Street Boston, Mass.

Religious Leadership

The Divinity School of the University of Chicago offers a program for the coming Summer quarter centering attention upon training for religious leadership in thought and action.

Full Summer quarter June 14 to August 27. The quarter is divided into two Terms, each complete in itself. First Term June 14 to July 21; Second Term July 22 to August 27.

Regular Courses in Bible, Church History, Christian Theology and Ethics, Religious Education and Pastoral Activities, leading to the degrees of B.D., A.M., and Ph.D. Tuition Scholarships are available for properly accredited students whose credentials have been submitted and approved in advance.

Call, write or wire Shirley Jackson Case, Dean, 5750 Ellis Avenue, Chicago.

Divinity School Heads Confer

Seek to Define Standards of Theological Education—Free Church Fellowship Discusses Social Issues

(Correspondence from Chicago)

CHICAGO, April 19.—The recently organized American Association of Theological Schools held its first midwestern regional conference last Friday and Saturday in Graham Taylor Tall, Chicago Theological Seminary. The divinity school of the University of Chicago and the Chicago Theological Seminary were joint hosts. The vigor of the new organization was evidenced by the presence of 70 representatives of 38 different institutions, almost every institution being represented by its president and dean as well as a good number of professors. Dean J. J. Sherrill of Presbyterian Theological Seminary, Louisville, executive secretary of the association, was present throughout the sessions and did much to guide its deliberations. Dean Frederick C. Grant, of Seabury-Western, presided.

* * *

Standardizing Theological Education

Practically every phase of seminary responsibility was discussed by competent speakers, the background of all discussions being the findings published in the four-volume *Education of American Ministers,* produced by the Institute of Social and Religious Research in cooperation with the organization out of which the present association grew, the Conference of Theological Seminaries in the United States and Canada. The major interest, however, centered around the discussion of the possibility of establishing standards of theological education and the accrediting of institutions which maintain such standards. Many institutions do now maintain as high standards as the best graduate professional schools in other fields, but others fall far short. The improved education of ministers, it was agreed, would do much to rehabilitate the profession of the ministry in the public mind as well as greatly to increase its proficiency.

The committee on arrangements was composed of Dean Grant, Professor O. R. Sellers of Presbyterian Theological Seminary, Professor I. G. Whitchurch of Garrett, President Albert W. Palmer of Chicago Theological Seminary and Dean S. J. Case of the University of Chicago.

* * *

Fears Effect of Government Relief on Private Charities

"We must rethink the whole problem of voluntary philanthropy," said Dr. James Rowland Angell, who will retire this year as president of Yale University, at a dinner in the Palmer House last Friday evening, celebrating the 80th anniversary of the United Charities of Chicago. More than a thousand men and women were present. Dr. Angell is very fearful of the effect of the entrance of the government into large-scale relief activities and urged the return of this service as soon and as completely as possible to private agencies. He particularly stressed the breakdown of morale on the part of recipients, and the difficulty the government faces in developing a civil service relief personnel comparable with that of organized private charity, as reasons for the government's decreasing this activity as quickly as possible. Joel T. Hunter is the efficient superintendent of the United Charities.

* * *

Free Church Fellowship Holds Conference

A symposium on religion in relation to communism, fascism, the cooperative movement and democracy was conducted April 6-8 in the People's Church, of which Dr. Preston Bradley is pastor, under the auspices of the Free Church Fellowship. Perhaps 40 liberals of a number of church fellowships were present and participated in the program, among them President Albert W. Palmer, Rabbi Louis L. Mann, Dr. Hugh Elmer Brown, Prof. Jerome Davis, Dr. John Howland Lathrop of Brooklyn, Dr. Ivan Lee Holt of St. Louis, and others.

* * *

Discuss Labor and Cooperation

The discussion of the labor situation was particularly profitable. The points of view of religion and business were presented by Dr. James Myers, of New York, industrial secretary of the Federal Council of Churches, and Ellis D. McFarland, of the Chicago Association of Commerce. Dr. Myers pointed to the pronouncements of Protestant, Catholic and Jewish groups on social problems, among them their unanimous espousal of the rights of collective bargaining, and maintained that such positions were the logical corollaries of religion's insistence upon the sacredness of human personality. Mr. McFarland defended the capitalistic system, but agreed that "the methods used in managing capital here need revision." Fair dealing, on the part of management, he maintained, was the best means of averting labor trouble.

Mr. Sam Franklin made an interesting presentation of the Delta Cooperative Farm in Mississippi, and Mr. Bowen of the Cooperative League effectively represented the cooperative movement as the way out of social difficulties.

* * *

And So Forth

Rev. Leyton Richards, author of *Realistic Pacifism,* and famous pastor of Carr's Lane church, Birmingham, England, is to preach the sermon at the opening service of worship at this summer's Pastors' Institute which will be conducted jointly by the divinity school of the university, Chicago Theological Seminary, and the Disciples divinity house, July 26 to Aug. 1.

An "Integral Society" conference was held during the past week at Northwestern University, under the direction of Professor Baker Brownell of the university's department of contemporary thought. The purpose of the conference was to study the social implications of centralization or decentralization of industry and agriculture. Eminent sociologists, Protestant and Catholic clergymen, and proponents of the cooperative movement participated in the round table discussions. Ralph Borsodi, Richard Crane, Wade C. Barclay, Donald Davidson, Herbert Agar, Mortimer Adler, Mordecai Ezekiel and Paul Douglas were among the speakers.

Dr. William Lyon Phelps of Yale and Dr. Edwin McNeill Poteat, jr. of Raleigh, N. C., were recent speakers at the Sunday Evening Club. CHARLES T. HOLMAN.

Dr. George A. Campbell Resigns His Work

Dr. George A. Campbell, since 1918 pastor of the Union Avenue Disciples Church in St. Louis, has resigned his pastorate on account of illness, the resignation to take effect in 1938.

Just Published!

GOD By Walter Horton

The third book of the Hazen series on Religion discusses the universal quest which underlies all religions—and atheism and sectarianism as well. Chapters include "The Christian Idea of God," "Reasons for Believing in God," and "Living in Accord with the Will of God."

64 pages boards $

OUR CHANGING CHURCHES
By Joseph Van Vleck Jr.

Deals with a very present problem of the Protestant Church in America—the prevailing rift between historical creed and actual behavior pattern. Concludes with the challenging summary of the demands of youth concerning church function, social activities, and attendance and loyalty of young people. *cloth* $2.25

YEARBOOK OF AMERICAN CHURCHES
Edited by
Herman C. Weber, D.D.

The 1937-1938 biennial edition of this indispensable reference volume for American Protestantism issued under the auspices of the Federal Council of Churches of Christ in America. Authoritative articles on current religious trends. Complete directory of denominational organizations with names and addresses of officials of boards and agencies. *cloth* $2.00

A DOOR OF OPPORTUNITY
An American Adventure in Cooperation with Share-croppers
By Sherwood Eddy

Responding to nation-wide interest in his courageous Delta Farm cooperative project, Sherwood Eddy has written this descriptive pamphlet. It is an amazing story of industrial peonage leading to the purchase of a Mississippi farm area and settlement on the land of a group of families on a basis of self-support.

63 pages paper $ .15

Through your bookseller or from

ASSOCIATION PRESS
347 Madison Avenue New York

Our Perennial Bible
By Helen Nicolay

There is probably no book with which people think themselves so familiar as the Bible, yet about which they really know less—due to the vast amount of new material made available through Biblical research. Here is a most unusual picture of the Bible as a whole, revealing the source of its wonderful stories and how modern discoveries have invested it with new fascination and meaning. $2.50

D. APPLETON-CENTURY COMPANY
35 West 32nd Street, New York

South Grows More Liberal

Bills to Limit Freedom of Speech and Press Defeated in Arkansas and Tennessee—Other Signs of Progress

(Correspondence from the New South)

NASHVILLE, TENN., April 15.—Progress is being made on social legislation in the south. Right on top of *Liberty* magazine's sensational attack on Commonwealth College the Arkansas legislature defeated by more than two to one an "anti-sedition" bill. A striking fact was that the bill was introduced, not by a seasoned politician nor an oldster grown conservative with the hardening of his arteries, but by the youngest member of the legislature.

In Tennessee Senator Morgan of Chattanooga introduced a bill to penalize newspapers for any prejudicial utterance they might make regarding a politician. The bill was clearly unconstitutional under both the state constitution, which is very emphatic in its provision for freedom of the press, and according to the opinion of the Supreme Court in its unanimous decision regarding Huey Long's effort to muzzle the press. Yet the state senate passed it with only one dissenting vote. The resulting barrage of editorial and other public opinion quickly killed the measure in the house of representatives.

* * *

Circuit Court Upholds Social Security Act

An attack on the social security legislation in the Alabama courts was carried to the U. S. circuit court of appeals in New Orleans, which ruled it was constitutional. State courts had given adverse decisions. This court has consistently upheld New Deal legislation. It recently upheld the decision of Judge Underwood of Georgia negating the Gore injunction against the TVA, so far as Georgia is concerned, and has also upheld the labor relations act. This court emphatically illustrates how New Deal laws are found constitutional when judges conscientiously believe in social progress and interpret according to the spirit of the laws. An Alabama employer charged that collections under the social security act violated the Constitution by controlling the administration of state statutes and that the tax collected was a taking of private property for public uses in violation of the Constitution. The court unanimously held that the money exaction was a legal tax, that it came clearly under the social welfare powers of government and that therefore no private property had been taken for public use without compensation.

* * *

Education Looks Up

In the field of education an era of progress seems to be opening in the south. Virginia and Tennessee will endeavor to provide minimum salaries of $750 for public schoolteachers and most of the states will try to supply funds to keep the schools open for at least a minimum of seven months. North Carolina will provide at least eight months and Virginia nine. Texas increased her state appropriations by 10 per cent; Mississippi increased her school funds by two million, Missouri by nearly nine million and Alabama provided an equalization fund of six million.

* * *

Many New High Schools For Negro Children

High schools for Negroes have especially benefited through PWA construction. In Nashville the new high school for colored pupils will be one of the finest in the south Fisk university helped donate the grounds in return for the privilege of using the school as an observation and demonstration school for its department of education. The WPA put the grounds in admirable shape and the PWA gave 45 per cent of the cost as well as supervising the construction.

* * *

South Faces Difficult Educational Problem

The south gives a larger part of its tax money to schools than does any other section of the union, but its taxable values are only about one-half that of the nation and it has to support a dual system of education. The per capita wealth of the corn states runs from three to five thousand dollars; that for the cotton states from one to two thousand. Of course, the poor Negro child suffers both from the general lack of school funds and from the discrimination arising both from racial prejudice and from the fact that his parents are able to pay so little of the tax money. The average white child in the south gets $44.31 for his schooling per annum as against $99 for the average American child, but the Negro child in the south gets only $12.57, and his school equipment costs an average of $37 as against $157 for his neighboring southern white child and $242 for the average American child. There is no cure for the school situation of either the southern colored or mountain child except through federal subsidies that will level up on a per capita basis the monies available for public schools. Neither of the two bills now before Congress does just that.

* * *

Attitude Toward Child Labor Amendment Blot on Record

The worst blot on the section's improving record in regard to social legislation is the refusal of most of the states to ratify the child labor amendment. It was hoped that after committing itself wholeheartedly to the New Deal, electing so many progressive, socially minded governors and experiencing the benefits of the short-lived NRA, the legislatures would this winter ratify this charter for the children. Arkansas and Oklahoma were among the leaders in ratifying several years ago. In Texas ratification was defeated for the third time but this year by a majority of only one in the senate after passing the house. Hope that in South Carolina, Alabama and Georgia progressive governors would be able to secure ratification has grown dim since defeat in Texas and in the industrial states of the northeast. Kentucky alone of the southern states has justified the new spirit of social progress and honored herself by voting to "abolish this ancient atrocity."

ALVA W. TAYLOR.

Subscribe to The Christian Century!

Circulation Manager, THE CHRISTIAN CENTURY,
440 South Dearborn Street, Chicago, Illinois:

Please enter (or renew) my subscription for—

☐ One year* for $4.00. ☐ Payment is enclosed.
☐ Three months* for $1.00. ☐ I will remit on receipt of bill.

(*NEW SUBSCRIBERS who send cash with this coupon will receive one month's issues free.)

Name_____

Address_____

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults Y, youth (15-20 years): C, children (under 15 years).

Criminal Lawyer

(Lee Tracy, Margot Grahame) (RKO) Hero lawyer, partner of racketeers and politicians, tricks justice, burlesques court procedure, and almost wins governorship. Wins street-walker heroine instead. Sordid motives and gangster ethics rule. Hero's mawkish oratory and breezy swagger overdone.

For A: Poor. For Y: Unwholesome. For C: No.

Girl Overboard

(Gloria Stuart, Walter Pidgeon) (Univ) Well-knit little murder mystery. Crime committed as ship sails, fire at sea destroys

evidence, but clever district attorney finds more and a fine heroine for wife as well. Suspense well maintained. Quite above average Class B picture.

For A: Good of kind. For Y: Good. For C: Hardly.

Midnight Taxi

(Brian Donlevy, Frances Drake) (Fox) Above average Class B thriller. G-man hero, posing as taxi-driver, gains confidence of gangsters and of heroine involved with them, until final round-up puts violent end to huge counterfeiting racket. Exciting smashes and chases throughout.

For A: Perhaps. For Y: Good of kind. For C: Doubtful.

Park Avenue Logger

(G. O'Brien, Beatrice Roberts) (RKO) Vigorous, healthy little yarn about lumber-king's son, thought by father to be high brow sissy but known to audience as champion of wrestling ring. Sent to father's lumber camp for toughening, he detects crook management and saves father's interests in smashing style.

For A: Hardly. For Y: Good. For C: Probably good.

River of Unrest

(John Loder) (G-B) Seething Irish rebellion melodrama with usual patriot guns, government tanks, ambushes, secret meetings, killings in the dark, etc. Mysterious Irish leader, heroine's brother incognito, finally killed by hero who still manages to marry the heroine. Grim and confused.

For A: Mediocre. For Y, C: Little interest, less value.

That Man's Here Again

(Hugh Herbert, Tom Brown, Mary Maguire) (Warner) Feeble jumble of farce, romance, and old-style melodrama about boy, girl, and an adorable baby. Chief role by Herbert as amiable alcoholic whose artful trickery helps bring happiness to the three others.

For A: Hardly. For Y: Doubtful. For C: No.

Wake Up and Live

(Winchell, Bernie, Faye, Jack Haley, Patsy Kelly, Ned Sparks, Catlett) (Fox) Hilarious farce comedy at its best. Winchell-Bernie feud and Kelly-Sparks wisecracks deftly woven into plot centered on hunt for "phantom troubadour," whose voice, accidentally on the air, starts frantic complications.

For A, Y: Excellent of kind. For C: Probably amusing.

The Woman I Love

(Paul Muni, Miriam Hopkins) (RKO) Unsympathetic leading roles and old, overdone World War details mar this serious triangle story. Muni hated as jinx by fellow airmen. His adored wife in love with youth in same squadron. The depressing mess solved by youth's death! Waste of Muni and Hopkins.

For A: Disappointing. For Y: Unwholesome. For C: No.

Best Recent Films for Family:

We Have Our Moments
Mighty Treve
Clarence
Breezing Home
Maytime
Quality Street

Best Films for Adults:

We're on the Jury
Family Affair
Lost Horizon
Seventh Heaven
Man Who Could Work Mircles
History is Made at Night

Prepare Now for

Memorial Day

May 31 is Memorial Day. In thousands of communities in all parts of the country special services will be held on that day.

What kind of service will there be in your community? A service which glorifies past wars and rallies the people to preparations for wars to come? Or a service which recalls the futility and vain sacrifices of past wars and rallies the people to seek honorable means to insure future peace?

Christian leaders are urged to arrange now for a service that calls the people to peace. Such is—

A Service of Remembrance

This is a complete, original order of service prepared by the editors of The Christian Century. It includes excellent modern Hymns (with music), Readings, Prayers and Responses. Attractively printed in a folder of 8 pages, size 6 x 9 inches, it is priced low for general distribution at any public gathering of peace-loving citizens and Christians.

LOW QUANTITY PRICES

Less than 500 copies	$3.00 per 100
500 copies or more	$2.50 per 100
1000 copies or more	$2.00 per 100

Your community should join other communities from coast to coast in using this Service of Remembrance. Send for a sample copy. Consult with other civic leaders in arranging a special meeting in your church or community center. Then use the order form given below.

THE CHRISTIAN CENTURY,
440 So. Dearborn Street, Chicago, Illinois:

Please send us_____copies of A SERVICE OF REMEMBRANCE at the special quantity price of $_____per 100. ☐ Full remittance is enclosed. ☐ Payment will be made on receipt of bill.

Ship to_____

Address_____

(Signed)_____

Books That Face Living Issues

A Theology for Christian Missions

By Hugh Vernon White

The Religious Book Club Selection for March

"The point of departure is from a review and critique of the method of missions. Once coercion was regarded as valid, and the long alliance of the church with political power still makes parts of the non-Christian world fear it. Another historic method has been that of *argument,* but this falsely implies that Christianity is primarily a set of intellectual propositions. Moving upward in the scale we find the method of *witness,* or personal testimony to the Christian experience of God. This is necessary but added to it must be the method of *friendship,* for Christianity is never fully presented until it is embodied in loving service. . . .

"The crucial question is not whether truth is to be found only in Christianity but whether Christianity has some fundamental truth about life which is adequate and which is not found elsewhere. If any such truth is to be adequate, someone must be the truth; and that One the author finds in Jesus."

—Religious Book Club Bulletin.

$2.00

Church and State on the European Continent

By Adolf Keller

The First Oxford Conference Book

Dr. Keller is executive secretary of the European Central Bureau of Interchurch Aid, lecturer in the University of Geneva, and one of the outstanding figures in the Universal Christian Council for Life and Work. Gives brief summaries of the evolution of state-church problems in all nations of Europe, with particular consideration of the current struggle in Germany and Russia, where new political "religions" have arisen as rivals of historic Christianity. The author is not overwhelmed by the gravity of the present crisis, but he sees signs of a rebirth of the church.

"Dr. Keller, of Geneva, has the most comprehensive view and the widest contacts of any religious leader in Europe. He is therefore particularly competent to discuss the conflict between church and state which has arisen in Europe through the growth of fascism and totalitarianism."

—New York Herald-Tribune.

$2.50

Towards the Christian Revolution

R. B. Y. Scott, Gregory Vlastos, Editors

Nine Scholars Sound the Trumpet for Action

"This book is a spiritual manifesto of radical religious faith, addressed to the crisis of our time. The driving purpose is just what the title implies—to impel readers toward a revolution in religion. The authors blow the trumpet for action.

"These scholars join in building the rationale for this modern reformation. They take their start from the problem created by the present social crisis. Agreeing that Christianity has revolutionary resources for facing the crisis, they seek to reveal those resources in the prophetic religion which stems from the Hebrew prophets and Jesus.

"They openly attack the economic order, but chiefly they aim their blows at the pseudo-religion which sanctifies that order, in the conviction that a revolution must begin within religion before it can be successful in the economic and political field."

—Evanston (Ill.) News-Index.

$2.00

The Exploration of the Inner World

By Anton T. Boisen

A New "Varieties of Religious Experience"

"As one reads he is struck by the likeness of much of the material to another classic in the field, *The Varieties of Religious Experience.* When James' book was first published, men were startled to note that the scientific method was being applied not only to the doctrines of religion by the study of theology, or to the literature by the study of higher criticism, but now was entering even into the sacred precincts of human personality in its religious expression. James' book was a study of conversions and a careful analysis of religious experiences. And this book is just such a study. . . . The value of the book is greatly enhanced by its clear literary style, its interesting materials, and the splendid appendix with simply phrased definitions of technical terms and concepts."

—The Christian-Evangelist.

$3.50

ORDER FROM YOUR BOOKSELLER OR FROM THE PUBLISHERS

440 So. Dearborn St., Chicago **Willett, Clark & Company** 35 East 20th Street, New York